

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
First Sunday After Christmas January 2, 1983
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Meredith Hewis and Amy Vargo - Acolytes
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "The Promises" Panchenko
*Processional Hymn No. 190 "Angels from the Realms of Glory"
*Ascription
*Exhortation
*Confession (In Unison) "O thou God of holy love, we
acknowledge that at the beginning of this year our lives
do not stand before Thee as a book unwritten, Much that
we shall do has been spelled out already, even before
the year has begun. Inscribed deep within are old habits
and familiar behaviour patterns, We know that these
in large part will write for us the history of this
coming year. Cause us to be aware of thy forgiving
grace, and when we have written a life page full of the
errors of our misdeeds, help us to acknowledge ourselves
for what we are, and to seek thy love, through Jesus
Christ, our Lord. Amen."
*Kyrie
*Assurance of Pardon
*Praise
Pastor: Blessed be the Lord God!
People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us pray
Requiem Observance and Prayer
Members who have passed away - James E. Maloney,
Elsie M. Lynch, Mary Young, Emma Schaeffer,
Madge Trace, Rebecca E. Kelly, Ellen May Gamble and
Mildred A. Brown

Friends: Ralph F. Sandbach, Sr. Elmer J. Snow,
Frances Ada Fair, Gerald L. Snyder, Jean Shakely Eury,
Walter D. Hilliard, Mrs. Mildred A. Critchlow,
Richard Dale Nicholas
Hymn No. 614 "For all the saints" *Doxology No. 382
Offering
Offertory "Ten Thousand Angels" Overholt Mrs.
Solo: "How Lovely Are Thy Dwellings" Liddle " soprano
Scripture: Deuteronomy 20:1-4
Sermon: "Odds and Ends"
*Hymn No. 193 "O Come, All Ye Faithful"
*Benediction
*Postlude "Sheep May Safely Graze" Bach
(from the Birthday Cantata)
+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar have been placed by
M. Jane Andrews and Family in loving memory of LeRoy
A. Andrews, Sr.
Serving as Ushers today are: *Charles Penar, Dan
Bosko, Dave McMillin.
Nursery will be provided today.
We are happy to have Mrs. Claude (Eleanor) McLaughlin
with us this morning as our guest soloist. Mrs.
McLaughlin, a member of the West Sunbury United Pres.
Church, is a retired music, English, and Spanish
teacher from the MONITEAU SCHOOL DISTRICT.
ST. PAUL'S ROMAN CATHOLIC CHURCH presents its annual
Epiphany Celebration this afternoon at 4:30. This
service is a "royal treat" with some of the most lavish
costumes, inspiring drama, and beautiful music of the
holiday season here in the city.
Choir rehearsal this Thursday eve. Jan. 6, at 7:15
Chouncil - 7:00 - Wed. Jan. 5
There are Scripture test calendars on the table in the
Narthex. Please take them today.
Mr. & Mrs. George Pflugh will greet the Congregation
at the door this evening.
Rev. & Mrs. Goodlings 60th Wedding Anniv. will be Jan.
13th - Address 4247 NE Simpson Ct. Portland Ore 97218.
Next few sundays are available for Altar Flowers - please
fill in the chart in Narthex.
Dan Bosko and William Pflugh will visit the Hospital
this week.

OUT 4 B-LAM

"Odds And Ends"

Scrip: Deut. 20:1-4; Text: Deut. 20:4

holys ovr & prob all lef lots Odds And Ends
this day 4sum is cleanup day; tree untrim, dec disappear
ther 1 lady yr aftr yr, if no do Nu Yr day sumth wro
Not my wif, but U're clos; Ex our tree East, it oO & E,
lk d bare limb, & cert all Ends; if persn arest indec
ent exposure

perhap 4many only thing lef box, ribon, paper=ILLUS
Nu Yr stan 4mos time chaleng, nu opp; mistak, probs of
pas R Bhind & stretch B4 nu excit futur

Mus bin atitud Isites wen reach Pl Moab, anticip entr
2 prom land

Thez no sam peop cros Red S w/Mos; they dy wildnes
Thez remain knu leadship fal mantl Josh, Mos no cros

Knu lurk out ther hostil forcs, environ, unkno peop
2B all nu 2tham, but G sed wud B with, sustain,

2this time need met, food, watr, survived & prov of G
Mos expl bk Deut & 20chap 2nd adres 2thez peopl

Scrip he set tone 4entranc & that 2B postiv nature
F's & Granf's mirac led thru Red S & 1st react=fear
Afraid go 2 dy, starv, thirst & G had 2step in overcum
agin & agin, & Mos knu thez wud do same

He striv tel postiv G wud lead, direc as did B4
vs 1=spk war & go out; assur G tak care overcum enmy

they no 2provok fite, but G on ther sidewen rite

vs 2=duty of priests; B4 Isites go battl, priest adres

vss 3-4=this wat priest 2say 2them, wer ment 2B assur
wer 2boost morale, lift spirits

Thez wer word Mos 2thoz fac enmy all kind in nu land
did peop of Is tak word 2hart? Did stop fear? Stop

gripe complain bout need & conditin? NO

Bg read Josh find discourag, fear aris & I Bliev we
can compar time then 2=83

Illus Jew Rabbi, psychtrist TV & peop no kno wher tur

His bakgr unabl giv hope, & 4thoz say no anser=WRONG

Anser is, alway had bin=GOD, but many peop 2simpl

they want sumthin complex, difcult, but G no mak lik

Lk Scrip, C 3thing priest 2 pt out & fnd vs 4

GO with U=peop Is no want Bliev, especil if want sin

Dav cam 2pt say=Wha thr shal flae presence? he anser
depth sea, sheol Evn ther Thou art; B4 form womb

2Bliev G Goeth with U, shud B comf fac enmys/foes lif

& peop fac them; unemploy, inflatin, int rate, hi costs

thez enmys real 4all us, may no face all, but sum &

s d kno G goeth with U

But why G stoop individ? vs 4=FITE 4 U=may no think

G go 2bat 4us agin foes/enmys/probs this world

Beuz mite think fite battl alone

We pray & sumhow G provid moral suport whil we go
out & slay dragons

But G whm supply streng,abilty,watevr need 2o arcum
probs & foes

He actul in fite ea step of way

3rd comf priest share was 2 prom peop of Is=SAV

This entir purp G 4 mankind,that all may B saveu
From Gardn Eden til 2day that His specil creatin
mite hav redemtin.

(Illus O & E,man,wif,lettr & chek,(with box etc))
this exact wat mank dun most precius gift G has evr
giv 2 him

Man has ovr look it

All us Bcum so mix up liv this lif,Bcum bog dwn in
things this worl & end up O & E with famly,frends,
jobs etc.

But G continu giv slate,wip clean as cum 2 Him conf
& seek 4givnes

In spite all O & E, He ther

Perhap pas yr no bin wat may expec 2B,we may no hav
sum thing wud lik 2hav,but wat do we hav this yr,no
had start last yr?

Bil paid off? Food freezer? Nu car? A Job? A Goal
reached? Savings acct? Othr money in bank? A Nu
Baby?

& wen think thez thing who do U thank 4it?

Mastrcharg? Visa? Or God?

That same G with us throu O & E of 82, wil B with
us thru all of 83

He is Lord our God who goeth with U, 2 fite 4 U agin
Ur enemies, 2 Save U/

"Odds And Ends"

Scripture: Deuteronomy 20:1-4

Text: Deuteronomy 20:4

The holidays are now over and probably all of us are left with a lot of "Odds And Ends." This is the day which for some people is cleanup day. By that I mean the tree is stripped bare and all of the ornaments and decorations disappear until next year. There was one lady who did this year after year without fail and I believe if she couldn't get everything put away on New Year's day she would have had a stroke. No it wasn't my wife, but you're close. I can recall one year that our kids ~~were~~ asked if we could keep our tree up well beyond the normal time in January and we agreed to do so. I believe we had that tree up until Easter. That certainly was "Odds And Ends." It looked odd with bare limbs and was certainly all ends. If the tree were a person it would have been arrested for indecent exposure. Perhaps for many, the only thing left at this time of the year are a few empty boxes, some used wrapping paper, and a few ribbons, (illustrate with box, paper ribbon, etc). The New Year stands for most as a time of ~~shall~~ new challenge, new opportunity. Mistakes and problems of the past are behind, and stretching out before us is a new and exciting future. This ~~xxxxxx~~ must have been the attitude the majority of the Israelites had after their arrival at the plains of Moab as they anticipated their entrance into the promised land. These were not the same people who had crossed the Red Sea with Moses. Those people had died ~~for their disobedience~~ in the wilderness for their disobedience. These people knew that the mantle of leadership was to fall upon the shoulders of Joshua because Moses was not going across the Jordan with them. In front of them were all of the unknowns of an unknown land. They knew that lurking out there beyond that river were hostile forces and ~~many~~ most certainly a hostile environment. It was to be all new for them, but it was God's promise that He would be with them which sustained them up to this point. Their needs had been met, they had obtained food, water, and what was needed to survive. All

this was directly through the providence of God. Moses was explaining these things to the people of Israel in this book of Deuteronomy. This 20th chapter is a part of his second address to these people. At this point of Scripture he is setting the tone for their entrance and that tone is to be one of a positive nature. Their fathers and grandfathers had been led miraculously out of Egypt with the parting of the Red Sea. But their first reaction was one of fear.~~XXXXXXXX~~ They were afraid they were going to die of starvation or thirst. God had to step in and overcome their fears over and over again. Moses knowing this is striving to give them the positive attitude of knowing that God will lead and direct all of their travels, wherever they may ~~xxx~~ go, and whatever direction they may take.

He first of all is speaking to them of going out to war as we read in the 1st verse, (read this). His assurance is that God will take care of overcoming their enemies. The people of Israel ~~not~~ only believed, but knew that God was on their side because they ^{were not to} ~~didxxxx~~ provoke war and fighting. They only were to fight when the cause was just. Therefore, Moses' admonition to not be afraid of superior forces.

He next gives instructions concerning the duty of priests at this time. (Read verse 2). The priests were to play an important role in the lives of the soldiers. Before they went into battle the priests were to address them. This is what they were to say, (read verses 3 and 4). These were meant to be words of assurance, to ~~gixxxxxxxx~~ boost their morale and lift their spirits. These were the words of Moses to those who would be facing enemies of all kinds when they set out in the new land as God's people. But did all of the people of Israel take these words to heart? Did it stop their fear? Their griping and complaining about their needs and conditions in which they lived? The answer is a resounding "NO." If we begin to read in the book of Joshua, ~~ix~~ we find ourselves not too far in the book and we encounter their fears and discouragement arising. I believe we can compare that time in the life

of Israel, with our own time as we step into 1983. Just a few days before news program and a Jewish Rabbi who is also a psychiatrist Christmas I saw a ~~Jewish Rabbi who is a psychiatrist on television on a news program~~ was being interviewed. He was telling that at the holiday season many, many people are depressed and despondent because he said, "They didn't know where to turn." I can't believe that he would be able to help them ~~since~~ since with his background he is unable to give much hope. For those who say there is no answer, they are wrong. The answer always is and always has been "God." That answer doesn't suffice because it is too simple. People want something complex and difficult. But God has not made His offer difficult or complex. If we look at this Scripture this morning we read of three simple things the priest was to convey to the people. They are found in the 4th verse. The first thing we read is, "For the Lord your God is He that goeth with you." He was to impress upon them that no matter where they went, God went with them. The people of Israel didn't always want to believe this. Especially if they wanted to sin and hide from Him. David came to the point in his life where he asked the question, "Whither shall I flee from Thy presence?" And he answered it by saying that if he descended into the very depth of the sea, or into Sheol the place of the dead, "Even there Thou art." He even came to the conclusion that before he was ever formed in his mother's womb, God knew him then. So to believe that God "Goeth with you," should be a comfort as we face the enemies and foes of this life. And ~~we~~ people are facing them. Those foes and enemies are unemployment, inflation, interest rates, the higher cost of everything, these enemies are real for all of us. Not all of us may face all of them, or even some of them, but the message is still the same. "God goeth with you." But why would God stoop to go with us individually? The ~~xx~~ answer to that is found in the priests second comfort. That is, "The Lord your God is He that goeth with you, to fight for you." We may not think of God going to bat for us against the foes and the problems of this world. This is because we think we fight those battles alone. We only pray to God and somehow He provides

moral support while we go out and slay the dragons. But it is God who supplies the strength, the ability, and whatever is needed to overcome the problems and foes. He is actually in the fight with us each step of the way.

The third comfort the priest was to promise the people of Israel was, "The Lord your God is He that goeth with you, to fight for you against your enemies, to SAVE YOU. That is the entire purpose which God has for all mankind and that is, that no man should perish, but all may be saved. God's purpose from the garden of Eden ~~is~~ right up to today has always been that His special creation might have redemption.

(Illustration of Odds And Ends, man, wife, & letter with check)

This is exactly what mankind has done with the most precious gift God has ever given to him. Man has overlooked it. All of us become so mixed up in the living of this life that we become bogged down with the things of this world and end up at Odds And Ends with family, friends, jobs or what have you. But God continues to give us a ~~clean~~ slate which He wipes clean as we seek Him in confession and forgiveness. In all of our Odds And Ends, He is there.

in confession and forgiveness. In times of our own and others, the past
the past
Perhaps ~~this~~ year has not been all that we may have expected of it. We may
not have some things we would like to have had. But what do we have this year
which we didn't when last year began? Perhaps a bill paid off? Food in the
freezer? A new car? A job? A goal we reached? A savings account?, or other
money in the bank? A new baby? And when we think of these things, who do ~~we~~
~~we~~ ~~thank~~ you thank for it? Master Charge, or Visa? Or God?

That same God who was with us throughout the Odds And Ends of 1982, will be with us through all of 1983. He is the Lord our God who goeth with you, to fight for you against your enemies, to save you.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

First Sunday After Epiphany January 9, 1983
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Choir Director and Organist
Mr. Roland Thompson, Saxophonist
Meredith Hewis and Amy Vargo - Acolytes

ORDER OF WORSHIP - 11:00 A.M.

Prelude "Kings of Orient" Bock
*Processional Hymn No. 202 "As With Gladness Men of Old"
*Ascription
*Exhortation

*Confession (In Unison) "Almighty God, by your power is Christ raised from death to rule this world with love. We confess that we have not believed in Him, but fall into doubt and fear. Gladness has no home in our hearts, and gratitude is slight. Forgive our dread of dying, our hopelessness, and set us free for joy in the victory of Jesus Christ who was dead but lives, and will put down every power that hurts or destroys, when your promised kingdom comes. Amen."

*Kyrie

*Assurance of Pardon

*Praise

Pastor: Blessed be the Lord God!
People: And blessed be His Glorious Name forever

*Gloria Patri

Who's Who in the Pew

Announcements

Joys, Concerns, Prayer Requests

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us pray

Prayer Choral Prayer Response (#201)

Hymn No. 206 "We Three Kings of Orient Are"

*Doxology No. 382

Offering

Offertory "The Star Proclaims the King Is Here" Bach

Anthem "He's Still the King of Kings" Gaither
#242)

Scripture Matthew 2:1-12

Sermon: "They Came, They Saw, They Left"

*Closing Hymn No. 179 "The First Noel"

*Benediction

*Postlude "Hail, Star of Heaven" Grieg

*Congregation Standing *****
The Lovely Flowers on the Altar have been placed by The Fidelity Bible Class to the "Glory of God" and in memory of past members.

Serving as Ushers today are: *Shirley Link, Marie Henry, Nancy Dellen and Karen Link.

Nursery will be provided today.

Thurs. Jan. 20 at 10:00 - Sewing & Fellowship day sponsored by Women's Fell. Hospital gowns for Greenville Home will be made. ALL women of church invited. NOTE

Hospitalized: Dutch Bolam, Ed Hampton

Debbie Melton, and Nancy Dellen will be visiting the Hospital this week. They will be also visiting a shut-in and one non-attending person.

Each Sunday during January each member is permitted to make nominations for Church Council. You may make as many nominations as you wish. Simply put those names on a slip of paper and place them on the offering plate. You may mark them for Elder or Deacon as you wish. The office and Council will contact them concerning the election in the fall.

Monday, Tuesday and Thurs. Aerobics in Rehoboth Hall

Wed. 7:15 - Chancel Choir Rehearsal

The Congregational Dinner is set for Feb. 6th at 5:30. Different Subject will be voted on at the Congregational Dinner. Make sure you make plans to be there. Early Church will be voted on at this time.

Altar Flowers are available on the 23rd. Please sign the chart in the Narthex if you would like to have them for this particular Sunday. Now is the time also to make your selection for any Sunday you would like during the year.

Please take and use the Scripture calendars on the table in the Narthex.

Sunday is always empty without "U"

The Church is never full without "U"

ST. PAUL'S U. C. C. CHURCH NEEDS "U"

"They Came, They Saw, They Left"
Scrip: Mt. 2:1-12; Text: Mt. 2:11-12

Wen J caesr defeat army Pontus-47 BC victry easy achie
ex m=I Came,I saw,I Conquered,& wen lk visit W Men
much sam way,1 small chang;ther comp can mak tween 2
Mt expl birth Js 2 Jew audienc & say=vs 1

set time/plac so wud kno of whom writ & if readr
w students of proph knu Micah say Mes born Beth
tuk plac reign Herod=(Grt) & all wud kno him
Name=YESHUA,deriv JOSHUA & mean=G salv,L Salv,Savior
stag set expl how birth receiv,& 1st prof Js=Messiah
vs 1B-2=W Men=denot specil vistrs Beth this time
they lerned Astrolgy,not wichcraft,but science stars
name cum from=Gr=Magoi,plurl & ment lern men of EAST
CudB Arabia,Babylonia,Persia;no numbr,but mor than1
& gifts mak think 3
Thez men Bliev specil star,chang hvns cudB countrpart
or angel of grt man

Sinc they considr roylty,specil star cudB cum King
Cam 2 Jeruhav saw star east,think had do Jew peopl
& this signify they no Jew,or knu proph=(sed Beth)
Jus as J Caesr cam 2 Pontus,so W men cam=vs 2
intersting sidlite=vss 3-6=READ=here fnd proph cum
Mes Jew so anxiously sot=yet no acpt then/nor 2day
Herod herd al this & now send on was 2find child
vss 9-10=THEY SAW star,& seem setl plac child lay
Wat kind star mite bin?

(Illus A.Edersheim=Lif & Times Of Js The Messiah)
we read=They Saw star & were joyful,now read=vs 11
We read=They Saw yng chld

Caesr had cum Pontus & misin 2fite agin & captur
He saw wat there cud grasp,assum 4 Roman Empire
T z W Men cam & misin 2find royl arivl they Bliev
tor in star;they cam,they saw
1st saw star,then aftr folo saw baby Js
They no bent on captur Him,or asum Him 4 empires
Read=Saw yng child with Mary mothr,fel dwn worship
But mor than that gav gifts aproprite 4 roylty
& G in midst all this=vs 12

W Men came,Saw,they left & comp tween Caesr com dif
Caesr conq,overthrew,tuk ovr peop & natin
W Men no conq,insted they wer conquer,they bin pres
roylty & I Bliev conq by it;livs nevr same agin
Wat hapn Caesr? murther,no find peac;but W Men did
Wat efect hav peop who red? No kno,but Xmas shud
nevr lv us as 1nce wer;shud chang & conq our spirit
But 'uz it? (Illus imaginry spac vistor report home)

How duz Xmas conq us?
Is it pil bills regret hav Bcuz try keep up pace
rest of worl aroun us?
Or R we conq by Xmas Bcuz lik W Men we came
worship Him;
We Saw Him agin as G incarnate;
& we left that scene Bhind us as mov in2 yr
ful luv & Joy which can use 2 conq in His Name

"They Came, They Saw, They Left"

Scripture: Matthew 2:1-12

Text: Mt. 2:11-12

When Julius Caesar defeated the army of Pontus in 47 B.C., the victory was so easily achieved that he exclaimed, "I ~~saw~~ came, I saw, I conquered."

I think that we can look at the visit of the so called, "Wise men," in much the same way, with one small change. I see a comparison which we can make ~~xxxxxx~~ between the two examples.

Matthew is explaining the birth of Jesus to his Jewish audience and so he begins by saying, "Now when Jesus was born in Bethlehem of Judea in the days of Herod, the king." He is setting the time and the place so they would know of whom he is writing. The birth took place in Bethlehem, which is his readers were scholars of prophecy would have recognized as the place the prophet Micah had said the Messiah would be born. Next, it took place during the reign of King Herod. They would know him as Herod the Great. And the child's name was Yeshua, or Jesus, which is derived from Joshua and means, "The Lord is salvation," or, "Saviour." Thus Matthew has set the stage to explain how this birth was received. Here is the first proof that any Jewish student of prophecy could understand that this Jesus was the promised Messiah.

Matthew now goes on to explain the special visitors who came to Bethlehem at this time, (verse 1b-2). The term, "Wise men," denotes people who were learned in the science of Astrology. This doesn't mean that they followed the signs of the Zodiac and were delving into anti-biblical practices. It means that they were men who studied the stars, their groupings, their courses, their so called, "signs" to see what all of this meant. The term, "Wisemen" comes from the Greek word "MAGOI" from which we denote the name, "Magi." It is a plural term and meant learned men from the East. They could have been from Persia, Arabia, Babylonia or other countries. We do not know how many came, just that there was more than one. Tradition has it that there were three because of the three gifts which were given to Jesus. These learned

men believed that a special star, or change in the heavens could be the counterpart or angel of a great man. They were considered royalty and so the special appearance of a special star, could mean the coming of a new king. The fact that these men came to Jerusalem having seen the star in the East, and thinking it had something to do with the Jewish people, signified that they were not Jews and didn't know Jewish prophecy. If they had, they would have known the promised King would come from Bethlehem.

Just as Julius Caesar came to Pontus, so the Wise men, "Came" as we are told in the 2nd verse. ^{Like Caesar,} These men were on an official ~~trip~~ errand and "they came."

An interesting sidelight to this is found in the next several verses. We read in verses 3 through 6, (read these verses). Here is found the prophecy of the coming of the Messiah the Jews so anxiously sought. Yet they wouldn't accept it then, and they will not accept it now.

So Herod has heard all of this and he now sends them on their way to find this child. So we read, (read verses 9 & 10). "They Saw" the star and it seemed to settle over the place where the child lay. What kind of star may it have been?

(Illustration of Alfred Edersheim, page 212, Vol. I, The Life And Times Of Jesus The Messiah.)

We read that "They Saw" the star and were joyful, and now we read, (read verse 11). We read here that "They Saw" the young child. Caesar had come to Pontus and his mission was to fight against it and capture it. He came, and he saw what was there which he could grasp and assume for the Roman Empire. These Wise men came, and their mission was to find the royal arrival they believed had been foretold in a star. They Came, and they saw. First they saw the star, and then after they followed its leading, they Saw the baby Jesus. They were not bent on capturing Him, or assuming Him and His possessions for their individual empires. We read, "They saw the young child with Mary, His mother, and fell down, and worshiped Him." But more than this they presented to Him gifts which were appropriate to be given to royalty, by other kings themselves. But God was in the midst of all of this and the 12th verse relates this to us. (read verse 12).

The Wisemen, "Came, They Saw," and now we read "They Left." The comparison between these men and Julius Caesar on the last note is completely different as well. Julius Caesar conquered, that means he overthrew the armed forces of Pontus, and he took over the people and the nation. The Wise men merely went about their unassuming business and "They Left." ~~They~~ But they didn't conquer, instead, they were conquered. They had been in what they believed to be the presence of royalty. And they were right. But they were in the presence of Almighty God and although we don't know it for certain because we do not have that history, I would believe their lives were never the same. What was the end result of Julius Caesar conquering Pontus and being able to say, "I Came, I Saw, I Conquered?" He was later murdered and his conquests never gave him salvation or lasting peace in his heart. The Wise men came, they saw, and they left, but their hearts and lives must have been conquered for all eternity. What change did this have on those who knew of it, or who read of it in Matthew's account? We will never know for sure. But one thing is certain, and that is, Christmas should never leave us the same as we once were. It should change us and conquer our spirits. But does it?

(Illustration of imaginary space visitor reporting back to home planet)

How does Christmas conquer us? Is it with a pile of bills we regret we have because we have tried to keep up with the pace of the rest of the world around us? Or are we conquered by Christmas because like the Wise men, we Came to worship Him; we Saw Him again as God incarnate; and we have Left that scene behind us as we move into a year full of love and joy which we can use to conquer in the name of Jesus Christ?

"Wayfarers Excursion: Openers"
Scripture: 1 Peter 1:1-2

If U wer ask individ 2 name 1 discipl, imagin=Peter
He Js kno Bcuz read mor than othr/name 1st lists Dis
P alway had anser wen Js ask & mostly wrong; Peter
sed evn tho dy, yet no deny & shout I KNO NOT THE MAN
Wh els cud tel bout Js boldnes, convic; who els selec
kno truth Js=Peter

Only 2 othr cum clos=James, Jn
Mk 16=Resur story, angl tel women=Tel discips & Peter
he singl out 2hear gud nus; God show he hav specil pl
in Bib 2lettr P, & eywitnes acct sum1 ther cud relate
truth in depth; do this pt 2 prophis, & Word of G
puppos 2fold=aquamnt Xpian, (nu Blievr) with sufferin
They had 2underst why, they identfy w/Js & His suffer
2nd purp lift eys from this lif, 2 lif etern, Byond
This then is overview of this letter wil B study
Pictur: sm grps Blievr, 5 provinc meet throu; time
of Nero godles Emp, last famly J Caesar; Xpians persecu
unmerciful; tortur, burn, put deth horibl fashin

shuk faith many; no underst; ask Why? why? & sum Bliev
G punish 4 pas sins; no abl read words Js comf & so
discourag, defeat & pt of giv up
But nus grapvin Petr wrot lettr B distrib ch 2 ch
finly ariv ther litl ch, eys rivet pastr, harts beat
fastr, he stan B4, unrol scrol & read=1 Pet 1:1-2
singl out=P an Apostl, no P son Jona, but Rok lik Js se
Identfy frends as Strangrs=sojournr=pilgrim, alien
thus Xpian no resident worl. merly pas thru on pilgrim
2 othr land; Wayfarer on Excussin=brief trip

this wat P want impart 2listners
writn thoz go thru trial of B Xpian in unXpian worl
it jus as approp 2day as then
He no ask 2think themselvs as bums, tramps, no purp lif
writ as distinc peop set part 2 G's wil & liv 4 Him
chaleng 2B faithfll, coragus as travl thru worl
Blievr mus fnd comf B remind by P wat exper only temp
thing; Paul also wrot this Phil 3:20-21

Blievr=ELECT, 4knolef of G=2 underst doc electin
tuf, diffi; But wat P say is this: they made choic
acctp Js Xp & B follos, ther4 they Elect, set apart 1's
4 His use; ther4 had 4givnes which part G's plan mank
This wat P mean santificatin of the spirit=Sanctif
is proces gro faith, & posib only thru indwel H Sp
which tak plac wen persn cum 2 Xp
Unto obedienc is follo lif as Js want Blievr 2do
W P spk=sprinkl blud Js Xp=refer blud shed by Js
B apply 2 our sins 4 clensing

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Second Sunday After Epiphany January 16, 1983
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Julee Vargo, Brian Hollefreund, Acolytes
* * * * *

ORDER OF WORSHIP - 11:00 A.M.

Prelude "The Wanderer" Mendelssohn
*Processional Hymn No. 12 "O day of rest and gladness"
*Ascription
*Exhortation
*Confession (In Unison) "Our Father, we confess before you that our lives are not what they should be. We do undesired sin, and we permit temptations to overcome us. But we know there is forgiveness with you when we do confess. So as we humbly seek forgiveness, we ask for new strength to lead a more Godly life, for we pray in the Master's name. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 483 "May the Mind of Christ, My Savior"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Choral Prayer Response (#84)
Offering
Offertory "Jesus, My Strength, My Hope" Bach
*Doxology 382
Anthem: "Joyfully We Praise Your Name" Matthews
Scripture: 1 Peter 1:1-2
Sermon: "Wayfarers Excursion: Openers"

*Closing Hymn No. 455 "I Am Thine, O Lord"
Benediction
Postlude "Return, O Wanderer, Return" Muffat
* * * * * *Congregation Standing * * * * *
The Lovely Flowers on the Altar have been placed by Mr. & Mrs. Charles C. Fleeger to the "Glory of God"
Serving as Ushers today are *Rob Vincoe, Robert Dellen, Randy Dellen and Brian Kennedy.
Deacons - Ms. Marlene Riemer and Ms. Debby Melton will greet the Congregation at the door this morning.
Nursery will be provided today
We need someone to take over the Nursery - contact Bea.
Hospitalized: Dutch Bolam, William Winters, Elsie Kornrumpf - BCMH. *OUT*
Donald Kennedy and Ray Covert will be visiting the Hospital this week. They will also visit a shut-in and a non-attending member.
Tuesday and Thurs - Aerobics
Wed. - Chancel Choir Rehearsal 7:15 P.M.
Thurs., The Women's Fellowship will sponsor a Sewing and Fellowship Day at 10:00. Hospital gowns for Greenville Home will be made. ALL women of the church are invited. Bring your own sandwich for lunch; dessert and beverage will be furnished. If you have a portable sewing machine we can use contact Amelia Leighton.
Don't forget to fill in your special: time of year to have flowers on the Altar before someone else fills it in. We need flowers in the near future - please sign-up in the Narthex.
We never did get the chance to thank the Women's Fellowship for putting up the Christmas Tree this year. It was beautiful as ever.
Our thanks also to Peg and Mike Nazaruk for putting up the Manger scene and anyone who helped put the different trees for the Christmas program.
TODAY AFTER THE SERVICE - MEETING OF ELDERS AND DEACONS IN THE LIBRARY.
Make your nominations for Elders and Deacons - papers in the Pews for your convenience.
Congregational Dinner and meeting set for Feb. 6th. at 5:30 P.M. Different issues will be voted on.

2 thoz who Jew, understud OT ritul clens.

B'nd sprinkl altr, whil faithfl pledg obed 2 God,
then Blud sprinkl on peop & identfy peop as Blong
God

This seal covnant tween G & peopl
So P tel peop cov seal tween them & G thru sprinkl
of Blud of Js.

Peter clos Salutatin with words=2B
B4 herd locl preachr read words 2 them they wavr in
faith;

they wer persecut & saw persecut all aroun them
But now receiv comf word from wel kno/bloved Ap P
This joy P want nu Xpian experience ILLUS LEPERS
Did they? Yes, Bcuz ch gru & flour in spit persecut &
oppositin 2 it

We wel may ask WHY? Why few writn word mak diff?
Anser=knowledg G giv Grace daily, & this Gr bring
inner pease can only cum from lif rest in Js Xp &
this they experience

They knu it 2B tru, they jus need reassur of it
This comf we can deriv from this lettr of Peter
Do U kno that Grace & Peace?

if not claim for Ur lif 2day
Ask G 2giv U grace 4 ea moment & the peace which only
Js Xp can giv

& then Bgin rt now 2liv 4 Him & probs, confusin, perse
this lif cannot overcum U

Grace Unto U, & Peace Be Multiplied

Wayfarers Excursion: Openers"

~~xxx~~

Scripture: 1 Peter 1:1-2

If you were asked individually to name one of the Disciples, I would imagine the overwhelming majority would reply with the name "Peter." He is the best known of the Disciples because we read of ~~him~~ more of him in the Gospels than any of the others. Peter is the first named Disciple as we read the list of them in the New Testament.

It was Peter who always had ~~xxxxxxxx~~ an answer whenever Jesus asked a question. But it was Peter who was most often wrong. It was Peter who said, "Though I should die with Thee, yet will I not deny Thee." And it was to Peter that Jesus then addressed the words that Peter would deny Him, and he did that very thing by shouting when questioned, "I know not the man." But who else could speak the truth about Jesus Christ with such boldness and conviction? ~~Who else~~ ^{indeed} was selected to know the truth of Jesus Christ? It was Peter! Only two other Disciples even came close to having the complete revelation of Jesus to them. Those two were James, the man who wrote the letter preceeding the letters of Peter, and John the man who wrote the Gospel and the letters bearing his name. Only these other two came close to being on a par with Peter. We get a glimpse of Peter's special place in the resurrection account as it is found in the 16th chapter of the Gospel of Mark. It is there that we read of the women coming to the tomb and encountering the ~~xxxxxx~~ angel. The instructions they are given are, "Go and tell His disciples, and PETER." Peter is singled out as a specific one to be told this good news. Here I believe was God's way of telling Peter that though he had denied Jesus, he had a special place in God's plan to tell of Jesus Christ the Saviour.

So we have in our Bible two letters written by Peter. He may have written more, but we do not have copies of them. But what we do have is an ^{with} eyewitness account from someone who was there and because of his involvment ~~in~~ the person and life of Jesus Christ, he could relate to fellow believers the truth in depth. Peter does this by pointing to the prophets and how Jesus fulfilled

their prophecies. Thus he lays a foundation of belief in God's Word. But his purpose was twofold. His first purpose was to acquaint the Christians of his day, (and remember, most of them were brand new), with suffering. They had to understand why suffering had become their lot in life and particularly so since they had become Christians. It was to tell them that Jesus had to suffer and if as followers they had to suffer ~~ix~~ they were identifying themselves with Him in His sufferings.

His second purpose was to lift their eyes from this present life and its problems and concerns to the life beyond which is eternal with the Lord. This then is an overview of the writings of Peter which we will be looking at ~~xxxxxx~~ and studying in some detail.

Picture if you will small groups of believers meeting ~~ix~~ throughout five provinces of Asia Minor. This was at the time on the godless emperor Nero. He was the last emperor of the family of Julius Caesar. Under him the Christians were persecuted unmercifully. They were being tortured, burned, and put to death in horrible fashion. This treatment severely shook the faith of many. They didn't understand how God would let this happen to them and they questioned "Why, why, why?" There were some who even believed that God was punishing them for past sins. They had no means of reading the comforting words of Jesus and so they were afraid, discouraged, defeated and at the point of giving up. But then news came to them through the grapevine that Peter had written a letter which was being distributed from church to church. Finally it arrives in their little church. All eyes are riveted on the pastor ~~xxxxxxxxxxxxxxxx~~ all hearts beat faster as he stands before the congregation and carefully unrolls a scroll and reads, (read 1 Peter 1:1-2).

The writer singles himself out as "Peter an Apostle." It isn't Peter son of Jona, but Peter the rock as Jesus said he would be. Peter identifies his friends as, "strangers." The word is translated "sojourner" in other translations. It means, "apilgrim," or "an alien." Thus the Christians are not residents of the world, they are merely passing through as it were on a ~~pix~~

pilgrimage to another land. Christians are wayfaring strangers to planet earth, because their real home is in heaven. You and I are "Wayfarers," on an "Excursion." A wayfarer is someone passing through and not an actual resident, and an Excursion is a trip of short duration. This is what Peter was striving to impart to his listeners. It was written to those who were going through the trials of being Christians in an Unchristian world, but it is just as appropriate today as it was then.

Now Peter was not asking the believers to think of themselves as bums, or tramps, with no real purpose in life. He was writing to them as a distinct people set apart to do God's will while here and to live for Him. He challenged them to be faithful and courageous as they traveled through this world. The believers must have found comfort in being reminded by Peter that what they were experiencing and going through was only a temporary thing. Paul also wrote of this as we read in Philippians 3:20-21, (read this).

Peter calls these believers, "Elect." This election he says is, "according to the foreknowledge of God." To understand the so called, "Doctrine of Election" is difficult to say the least. To simply believe that God has chosen some to be His and others to be elected as being damned, is to do away with the free will which God gives to man. But we can go to the extreme with free will also. To understand simply and basically what Peter is saying here is to these believers is this: They had made the choice to accept Jesus Christ and be His followers, therefore, they were the "Elect" or set apart ones for His use; therefore, they had forgiveness which is a part of God's ~~plan~~ great plan for all mankind. This is what Peter means by "sanctification of the Spirit."

Sanctification is the process of growing in the faith and this is possible ~~only~~ only through the indwelling of God's Holy Spirit which takes place when a person comes to Christ. "Unto obedience" is following the life as Jesus wants all believers to do.

When Peter speaks of the "sprinkling of the blood of Jesus Christ," he is referring to the shed blood of Jesus being applied to our sins for cleansing.

To those who were Jews and understood the Old Testament ritual of cleansing, ~~which had as one part of its meaning the setting apart~~ The blood was sprinkled on the altar, while the faithful pledged obedience ~~ex~~ to God, and then the blood was sprinkled on the people and this identified them as belonging to God. This was the sealing of the covenant between God and His people. So Peter is telling them that the covenant is sealed between them and God through the sprinkling of the blood of Jesus.

Peter closes this salutation with the words, "Grace unto you, and peace, be multiplied." Before they heard their local preacher read these precious words to them they were wavering in their faith. They were being persecuted and saw persecution all around them. But now they received these comforting words from the well known and beloved Apostle Peter.

(Illustration of Lepers and their Joy in midst of affliction)

This is the joy that Peter wanted those young, new Christians to experience. Did they? Yes, because the church grew and flourished in spite of the persecution and opposition to it. And we may well ask why? Why would a few ~~words~~ written words make any difference? The answer is that the knowledge that God continues to give Grace daily and this Grace brings an inner peace which can only come from a life which is resting in Jesus Christ, and this is what they were experiencing. They knew it to be true, they just needed the reassurance of it. This is the comfort we can derive from this letter of Peter. Do you know of that Grace and Peace? If not, claim that for your life today. Ask God to give you Grace for each moment, and the peace which only Jesus Christ can give. And then begin right now to live for Him and the problems, the confusion, the persecution of this life cannot overcome you.

"Grace unto you, and peace, be multiplied."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Third Sunday After Epiphany January 23, 1983
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Julie Vargo, Brian Hollefreund, Acolytes
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "Blessed Assurance" Knapp
"Blessed Jesus, at Thy Word" Bach
*Processional Hymn No. 336 "O Worship the King"
*Ascription
*Exhortation
*Confession (In Unison) "Almighty and Eternal God,
Whose light doth shine in mortal darkness; reveal
unto us thy presence in our souls, and thy judgment
of all our actions, thoughts, and words. Manifest
thyself to us in the movements of this present time.
Open our eyes to thy glory all around us. Thou art
ever coming to thy children, coming in manifold ways;
by cherishing our serious and reverent spirit may we
prepare ourselves to meet our God, through Jesus
Christ our Lord. Amen."
*Kyrle
*Assurance of Pardon
*Praise
*Pastor. Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 685 "In Christ There Is No East or West"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Choral Prayer Response (#84)
Offering
Offertory "Reverie" Faulkes

*Doxology 382
Anthem: "It Is No Secret" (#581) Hamblen
Scripture: 1 Peter 1:3-12
Sermon: "Wayfarer's Excursion: Learning Three R's"
*Closing Hymn No. 608 "Guide Me, O Thou Great Jehovah"
Benediction
Postlude "Renew Me, O Eternal Light" Walther
+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar have been placed by
Ms. Debby Melton in memory of her "Brother" Terry
Melton.
Serving as Ushers today are: *Richard Mangel, Don
Kingsley, Art Carney and Gary Penar
Mr. & Mrs. Charles Penar will greet the Congregation
at the door this morning.
Nur ery will be provided today by Debbie Johnston and
Tracy Johnston.
Hospitalized: Mrs. Rebecca Shearer
Paul Campbell and Art Snyder will be visiting the
Hospital this week. They will also be visiting a
Shut-in and a non-attending person.
Monday - 7:00 - Meeting of Lay Life and Work Committee -
both old and new members
Tuesday and Thurs. - Aerobics in Rehoboth Hall.
Wed. - 7:15 - Chancel Choir Rehearsal
Remember Congregational Dinner - meeting has been
changed to Feb. 6th. Yearbooks will be given out at
this time. A few issues will be brought up to be
voted on at this meeting - including Early Church.
Plan to be here.
Slips of paper in the pews for your nominations for
Elders and Deacons. Please drop them in the offering
plate.
We are still looking for someone to head up the
Nursery department. If you are interested in this
call Bea or drop in the office this morning.
+ + + + +
Dear God, I've sinned again today, and used my tongue
amiss.
O help me curb this awful urge, to yield to Satan's
wish.

"Wayfarer's Excursion: Learning Three 'R'S"
Scripture: 1 Peter 1:3-12

yr 65AD, Nero powr 11yr & 1st C Xpians pers 4 faith
4 ny time strug; many hide, stil othr prob desert
at lite cum form letr Petr, ea wk circu 5prov Ch's
Petr had sevr l reasn writ, 1 to comf perplex peopl
l'vs sunk, no hope, he reach out tel hang on, G still
th & we can read lik ment 4us, caus it wad
vs 1=Butlr, Butlr Count, Pa, U.S., World; U & I tak 2hart
chief reasn 2 educat many lines; knu peop need, he giv
(Illus man go 2schul, mascot hound, Princpl then Supt.)
Ed mor seek C thing mov OK; mor than sit round & Petr
want thez peop 2 learn 3 R's, spel out Scrip
vs 3=G shud B prais=word dif than Beats; that=Makarios
& mean=HAPPY; this EULOGETOS=Prais, lik Eulogy Eng.
ment G shud B Prais 4 ~~xx~~ LORD JS XP
ruf, tuf fishman kno Js & want othr kno same way
Lord=Mastr; Js=G salvatin; Xp=Anoint 1=Mastr, Salv, God
this cum bout=Mercy G insted wrath
Living hope=no ded wish think, real=Hope=Trust, kno tru
No matr how bad thing R here, Resurect Js=4 Blievr 2
This Rebirth, Regenratin=(definitin of Regeneratin)
It nu lif, gen nu persn, nu perspectiv & Petr convy 2
thez peop & stil mesag 4us
need tak hope as wel as they did; digest 4th vs as
theme 4us=(READ)
this mean G keep inher safe ea 1 nam Js Xp L & Sav
this 4all eternty & inher kep from decay; kep pur
clæn; kep from disapear; reserv lik box seat G etern
Ther nevr B clos acct, bankrupcy, no afect inflatin,
bad times or anything else
This HOPE kep saf 4us nun othr Almity God
REFINEMENT=2nd R ed proces spk vss 6 thru 9=READ
say trial, trib lif but only seasn=remin listnrs
readrs they Pilgrim, Wayfarer on erth, whil here sufr
probs try soul, but lik refin Gol tak heat 2get im-
purty out & lif saint musB refine as wall
Imag 2set B4 us if Face Js Xp
We no seen this lif, but set fac B4, & remem C eternty
REASSURANCE=3rd R; tel peop prophs old seek fulfil G's
proms, but no liv 2C; but H Sp direc so kno wud hpn
Now Petr, othr bin w/Js, saw Him, tel peop lik prophs
He say H Sp wud help them also lik prophs
vs 12=this mesag so wundrfl angl want 2C=Lk in2 it
2 Lk=kneel dwn exam carfl, if angl want 2do musB sum
peop 2B Reasur G provid salv thru fulfil long go
oms
Thez basic Petr teach=Shud kno Regen; aftr Rebirth;
shud kno G refin livs on erth; hav Reasur everthin
fulfil thru Xp

This 2B comf whil sufr probs, strif this lif
Bcuz only short excursin culminat G etern hme
This comf all Blievr regard time of histry
Nun probs this presen lif can tak way from
any1 who plac faith/trus Js Xp as
Lord and Savior.

Leighton Ford Butler Crusade

in cooperation with the Billy Graham Crusades

Butler Intermediate High School Auditorium
October 14-21, 1979



249 South Main Street
Butler, PA 16001
(412) 282-8523

"Wayfarer's Excursion: Learning Three R's"

Scripture: 1 Peter 1:3-12

It was around the year 65 A.D. and the emperor Nero ~~was~~ had been in power for about 11 years. The first century Christians were being persecuted in many ways for their faith. For many of them it was a time of intense struggle for their faith. Many were in hiding and still others probably had deserted the faith unable to take the pressure being brought to bear upon them. But in the midst of their darkened world light was once again coming forth to them and it came in the form of a letter written by none other than the Apostle Peter. Each week it was read in a different church as it made ~~its~~ its way slowly around the five provinces to whom it was addressed.

Peter had several purposes for writing ~~butxxxxxxxxxxxx~~ and one of them was to comfort these distressed and perplexed people. Their lives had sunk to the lowest depths and for them there just wasn't much hope. But Peter reaches out to them with his words of strength. He tells them to hang on and not to despair; to take courage, God is still on the throne. In many ways ~~xxxx~~ we can read this first letter as though it was specifically written for this particular time in which we live. We could read this, "Peter an Apostle of Jesus Christ, to the Wayfarers on their Excursion scattered throughout Butler, Butler County, Pennsylvania, the United States, and the World. He is writing a letter of comfort and cheer that you and I can take to heart this very day in which we are living.

But perhaps chief among his purposes for writing was to educate these people along many lines. He knew ~~xxxxxxxx~~ they needed education and this is a part of what he was giving them.

(Illustration of man visiting school and mascot was hound dog named "Principal" another visit and dog is named "Superintendent.")

Education is more than just checking to see if things are operating smoothly, and it is certainly more than just sitting around. Peter wanted these people to know what we might call the "Three R's," and he spells them out one by one in our Scripture this morning.

After he ends his salutation he begins by saying in verse 3, (read this).

From this we see that he is saying that God should be praised for what He has done for us through Jesus Christ. The word blessed at this point is different from the one which preceeds each of the beatitudes. The word, "Blessed," is from the Greek Makarios and means, "Happy." Here Peter uses the Greek word, EULOGETOS, which means, "Praise" and from it we get our English word Eulogy, which we know as words of praise spoken for someone who has died. Thus Peter points out God should be praised for the Lord Jesus Christ. This rough tough fisherman who often seemed completely out of place with Jesus, wanted people to know who Jesus really was, and to give Him that place in their lives. He called Him Lord, Kurios, which means "Master;" Jesus, which means "God is Salvation"; and Christ, which means, "Anointed One." Thus, He is the Anointed Master who brings or provides salvation. This comes about by, "Mercy" God's love instead of His wrath; by a "Living hope," not a dead type of wishful thinking, but a Hope, a trust we know is there regardless of any circumstances in this world; and by the Resurrection of Jesus Christ from the dead. This is the Rebirth or the "Regeneration" of each believer. This is the first "R" and that is "Regeneration." Someone has said, "Reformation is like putting a new shirt on a man; regeneration is like putting a new man in a shirt." It is a new life that generates a new person, a new perspective. This is what Peter was conveying to these people and this is still the message for us. We need to take hope as well as they probably did by digesting the 4th verse as a theme for us, (read this). This means that God is keeping an inheritance safe for each one who names the name of Jesus Christ as Lord and Saviour for all eternity, and that inheritance is kept from decay; kept pure and clean; kept from disappearing; reserved like a box seat in God's eternity. There will never be a possibility of the account being closed because of bankruptcy, nor can it ever be affected by inflation or hard times. This "HOPE" is kept safe for us by none other than Almighty God.

Peter now turns to the second "R" of his educational process and this is, "Refinement." He speaks of this in the 6th through the 9th verses, (read these). He is saying that there may come trials and tribulations in life, but it is only for a "season." He reminds his readers and listeners that they are "Pilgrims" or "Wayfarers" upon this earth. While here there will be problems and things to try the very soul. But just as the refining of gold takes heat to get all of the impurities out of it, so the life of the saints must be refined as well. The image we are to set before us is that of the face of Jesus Christ.

We have not seen Him in this life, but we should set His face before us ~~xx~~ as a remembrance that we shall see Him in eternity.

The last point Peter makes is that of "Reassurance." He tells of the prophets of old seeking the fulfillment of God's promises. But they didn't live to see it happen. But the Holy Spirit directed them so that they trusted God that it would happen sometime. And now Peter and others who had been with Jesus, and had seen Him, are telling these people about Him just as the prophets had told people who had never seen Him either. He says that the Holy Spirit sent from heaven to them would tell them of this. But also the message of Jesus Christ's coming was so marvelous that even the angels wanted to "Look into" it. The words "To look" has the meaning of kneeling down and examining very carefully. So if the angels desired to "kneel down" and examine the event of Jesus Christ coming and being in the world, that had to be a most wonderful event. The people were to be Reassured that God had provided them with salvation through the fulfillment of God's promises of long ago. So here are the basics which Peter was teaching. They should know the regeneration which takes place after the rebirth; they should know that God will refine their lives while on earth; and they were to have the reassurance of everything fulfilled through Christ. This was to be their comfort while they suffered the problems and strife of this life, because it is only a short excursion which will culminate in God's eternal home.

This is to be the comfort of all believers regardless of time in history. None of the problems of this present life can take this away from anyone who places their faith and trust in Jesus Christ as Lord and Saviour.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Fourth Sunday After Epiphany January 30, 1983
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Julee Vargo, Brian Hollefreund - Acolytes

ORDER OF WORSHIP - 11:00 A.M.
Prelude "Take My Life, and Let It Be" Malan
*Processional Hymn No. 349 "O for a Thousand Tongues to Sing"

*Ascription

*Exhortation

*Confession (In Unison) "O Lord Jesus Christ who didst
give Thy life for us that we might receive pardon and
peace, mercifully cleanse us from all sin, and evermore
keep us in Thy favor and love, who livest and reignest
with the Father, and the Holy Spirit, ever one God,
world without end. Amen."

*Kyrie

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri

Who's Who in the Pew

Announcements

Joys, Concerns, Prayer Requests

Hymn No. 457 "Take Time to Be Holy"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer

Choral Prayer Response (#84)

Offering

Offertory "I Am Trusting Thee, Lord Jesus" Lenel

*Doxology 382

Anthem: "The Paper Reeds by the Brook" Thompson

Scripture: 1 Peter 1:13-25

Sermon: "Wayfarer's Excursion: Acceptance Means Responsibility"

*Closing Hymn No. 613 "Fight the Good Fight"

Benediction

Postlude "Father, Let Me Dedicate" Buxtehude

***** *Congregation Standing *****

The Lovely Flowers on the Altar have been placed by
Mr. & Mrs. Howard Jaillet in loving memory of their
"Parents"

Serving as Ushers today are: *Alvin Tait, Mike
Nazaruk, Gottlob Kradel and James McClymonds.

Deacon and Mrs. Carl Vinroe will greet the Congrega-
tion at the door today.

Nursery will be provided today

The attendance last Sunday was 157

Hospitalized: *ELKE KOWALOFF*

Roland Thompson and Harry Fry will be visiting the
Hospital this week. They will also be visiting a
shut-in and a non-attending person. tureen

Don't forget next Sunday is the Congregational/dinner
at 5:30 P.M. Yearbooks will be given out; voting

on early church and other issues. Please make an
effort to be there. Entertainment after the dinner.

Sponsored by the Lay Life and Work Committee.

Soup and Salad Day Tuesday, February 8. Tickets are
now on sale for \$2.50. We need bright cherry crafts
and plenty of baked and edible items for the bazaar
table. We also need jars and shoe boxes for carry
outs.

Tuesday - 6-8 - Aerobics in Rehoboth Hall

Wednesday - 7:00 - Council meeting

Thurs. - 6-8 - Aerobics in Rehoboth Hall

Thurs. Feb. 3 - 7:15 P.M. - Chancel Choir Practice

Monday - Jan. 31st - 7:00 - BUDGET AND FINANCE MEETING

Tuesday - Feb. 1st - 7:00 - BENOVOLENCE MEETING

Today is your last chance to nominate Elders and

Deacons for next year. Please use the slips of paper

in the Pews and drop them in the offering plate today.

Organizational dinner and meeting coming up Feb. 28th.

for Ch School. You will be sent a letter by the middle of the Feb.

If you have been a teacher or officer and do not get

one of these - please let Bea Tait know in the office.

Peg Nazaruk will be the new Supt. in the Church School.

Now is the time to make your best selections for

Altar Flowers. They are still \$15.00.

"Wayfarer's Excursion: Acceptance means Respons
Scripture: 1 Peter 1:13-25

P writ word encourag, espec hope 2 peop Ch's 5 province
As Minor; but the hope not wishful think but assur
Salvatin thru Xp bring this about
Ther 4, tho lif dif, fil turm, & frust, may bring siknes,
dis, dispar, persacu, othr ils, Wayf not 2B discourag
live end tunel etern rest w/ Savor Js Xp
But w/ thez proms is time sit bak, rest, relax? Do noth?
P's anser wud hav bin=NEVR; if this cas, wud end letr
w/ Salvatin=he sed=READ VS 2
But w/ Act Redemp G provid thru Js Xp is respons mus
cum from every Wayfar, evry pilg as travl rd of life
It much mor than jus acceptanc=Aceptanc Mean Respons
P Bgin say=Vs 13=familar expres peop knu; long robe
easy work, hands etc; hard work, run etc=pulup & buck
belt at waist
P say=gird underst of mind & word mind=think thru
things of faith=Wayfar want do wil of G, wil sharpn o
things of G
B sober=sp sober, mean busnes all ~~xxx~~ seriusnes
Revelatin=unveil wat previus known, but only in part
Wayfar 2go 2work, rol up sleev, gird loin sp seriusnes
in assur Js Xp reveal B4, wilB unveil futur time
2go 2work is add 2 by Vs 14, & 1st cal 2 Wayfar who
kno Js Xp as L is 2B obedient
this word=Obed=from 2word & means=Under & 2 Hear
Xpian 1who hear mesag Js, but from positin under
Serv no superior 2mastr as Js taut, but serv confor
self 2desir of mastr; mean put 4mer thing away &
this obed P talk about
Vs 15, 16=Goal G set is perf; no atain this lif, but
id striv 2liv as clos as possibly can
G perf, & desir 4childrn they perf as well
Vs 17=Wayf 2hav FEAR of G=this mean G jusg work im-
partily ea man & eman this vs mor rich than English
vs Really say G no jus lk outward appear of things,
insted He lk on hart=Ex=Js & Pharisees
P may recal conversatins of Js & use analogy
also pt out Wayf 2mak mos time whil here by cum 2
G propr way; Scrip say=Cum boldly 2thron of Grace
this vs say=FEAR; no negate bold, but with Reverence
we shud aproah this Holy G; He kno hart & if rt,
He striv luv us as we striv 2luv Him
P now go detail remind Wayf wat takn plac=Vss 18-21
He tel peop who may hav 4gotten their salv no bot
r 2erial thing this worl
insted, bot sumthin precius=Blud Js Xp much lik
Passovr Lamb, which perf & without blemish

1word hav mean all this=~~REDEMPTION~~ REDEEMED
Cum from Gr word=LUTROO & mean="buy bak, 2loose, 2
ransom if U wil
1 asum pd by G in person of Js Xp, 2buy bak His slav
from sin & deth
Pric of that Ransom very lifblud of Js Xp, & Peter
tely says it is PRECIOUS
Vs 22=P now say 2shar luv w/ othrs
He tol of B Obed, of B Reverent & now 1nce agin shar
words cumf & hope in Vs 23=READ
Here repeat wat sed B4, but now tel dif way
W of God which talk bout is not Bibl=he spk Js Xp as
THE WORD OF GOD
Sacrific Js, who without sin, without blemish maks it
posib 4 persn 2hav nu birth
1st birth physicl bring us 2worl mus liv 4 a time
But phys lif deteriorat & 1day wilB snuf by deth
But Nu Birth=Sp birth mak posib 2liv etern w/ God &
nevr die
dus not mean phys deth wil not win out ovr spiritual
Bcuz it dus & will
But cannot ~~xxxxxxx~~ destroy Sp birth which tak
plac in livs thoz who acppt Redemptin thru Js Xp
He defeat it, & thoz who His defeat it 2
(Illus beggar & check, no cash=it othr sig mak it gud)
Acceptanc Js Xp mak our standing gud B4 God; it certify
that 4us
the gift of Himself is Free 4the taking, but that
acceptanc means Responsibility
it mean liv 4 Him this brief lif, this Excursin ea o
of us Wayf are about
ay feel as thoz emly Xpians lif not wat shud B,
but ther alway that luv of G, shud uplif, support
wen lif threaten 2stop us.
It is kno tht wen acppt, our responsibilty is 2 rest
in Him, & nothing, no! can overcum us,
We can say lik hymnwrtr=I Am His & He Is Mine,
Forever & Forever.

"Wayfarer's Excursion: Acceptance Means Responsibility"

Scripture: 1 Peter 1:13-25

Peter has written words of encouragement and especially Hope to the people in the churches in the five provinces of Asia Minor. The HOPE is not just wishful thinking, but instead an assurance that salvation through Christ brings this about. Therefore, though life may be difficult; filled with turmoil; filled with frustration; and may even bring sickness, disease, despair, persecution, and other ills, the Wayfarer is not to be discouraged. The light at the end of the tunnel is eternal rest with ~~the~~ the Saviour Jesus Christ. But with these words of assurance is it the time to sit back and rest on these promises and do nothing? Peter's answer would have been, "Never!" If this were the case he would have ended his letter with the salutation. He said there, (read verse 2),

But with this act of Redemption which God had provided through Jesus Christ is ~~was~~ a response that must come from every Wayfarer, every pilgrim as they travel this road called life. It is much, much more than just the acceptance of that which God has to offer. It is the Acceptance and with the Acceptance there must be Responsibility. This is the total idea of what Peter is teaching in this portion of Scripture.

Peter begins by saying, "Wherefore gird up ~~your~~ the loins of your mind." He is using an expression which was familiar to these people. They wore long flowing robes which proved no problem if they were working at something which required only using their hands. But if they were to be involved in something very physical and which necessitated moving about quite a bit or rapidly, they would grasp the bottom of the robe, draw it between their legs and tuck it into a large belt they wore around their waist. That way they could run or move freely. Peter is saying to "Gird up the loins of their minds." He is saying to hike up the understanding which is word used for mind. The word means to literally "think through" the things of the faith. A Wayfarer wanting to do the will of God, will sharpen his mind on the things of God. He continues by adding, "Be sober, and hope to the end for the grace that is to be brought unto you ~~by~~ at the revelation of Jesus Christ:" This means to be spiritually sober, to mean business in all seriousness. The word "revelation" means here the unveiling which was previously known, but only in part. So then the Wayfarer is to go to work, roll up his sleeves, gird up his loins in spiritual seriousness, in the assurance that Jesus Christ who was revealed before, will be unveiled once again at another time.

This admonition to get to work is added to by Peter's words in verse 14, "As obedient children, not fashioning yourselves according to the former lusts in

your ignorance." The first call to the Wayfarer who knows Jesus Christ as Lord, is to be "Obedient." The word used for obedience is one which comes from two words and means, "Under," and "to hear." A Christian is one who "hears" the message of Jesus Christ, but from a position which is "under" Him. The servant is not superior to the Master as Jesus taught. But the servant conforms himself to the desires of his master which means he puts away the things of his former life. This is what Peter is saying obedience amounts to. But the obedience entails more than this. Peter adds, (read verses 15 & 16). The goal God has set is perfection. We cannot attain that in this life, but nevertheless we should be striving to live as close to it as we possibly can. God is perfect and His desire for His children is that they are perfect as well.

The next point Peter makes to the Wayfarer is that he should have a "Fear" of God. He points this out in the 17th verse, (read this). The meaning is that God judges each man's work impartially. The meaning of this verse is rich in that it means much more than the English version of it conveys. The verse is really saying that God does not just look at the outward appearance of things, instead, He is looking on the heart. If you recall Jesus had a couple problems with the Pharisees and He told them they were always looking at the externals, the things which could be seen when in their hearts they were evil and corrupt. Perhaps Peter remembering the conversations of Jesus is using this as an analogy. But he also points out that since the Wayfarer is here for a brief time, he is to make the most of that time by coming to God in the proper way. We are told in Scripture to come boldly to the throne of Grace and here we are told to come in "Fear." This does not negate the boldness, that is still operative, but with that boldness is to be the Reverence we should have as we approach this Holy God. He knows our hearts and if our hearts are right, He is loving us as we strive to love Him.

Now Peter goes into a little bit of detail to remind these Wayfarers what has taken place. (Read verses 18 through ~~21~~ 21). He is telling these people who may have forgotten that their salvation was not bought with the material things of this world. Instead, it was bought with something very precious. That precious substance was the blood of Jesus Christ, much like the lamb of the Passover feast which was perfect and without blemish. The one word which has meaning in all of this is the word, "Redeemed." It comes from the Greek word "LUTROO." Lutroo means to loose, to buy back, to ransom if you will. The "Ransom" is paid by God in the person of Jesus Christ, to buy back His slaves from sin and death. The price of that ransom is the very lifeblood of Jesus Christ, and Peter rightly so says it is "Precious."

Peter urges his listeners to share their love with others as the 21st verse points out, (read this).

He has told them of being obedient, and of being reverent, and now once again he shares with them the words of comfort and hope as we read in the 23rd verse, (read this). He is repeating what he had said earlier in this letter, but now he tells it in a different way. The "Word of God," which he is talking about is not the Bible. He is speaking of Jesus as "The Word," of God. The sacrifice of Jesus, who was without sin, without blemish makes it possible for a person to have a new birth. The first birth, the physical birth brings us into a world in which we must live for a time. The physical life deteriorates and that life will be one day snuffed out by death. But the New Birth, the Spiritual birth makes it possible to live eternally and never die. That doesn't mean that physical death will not win out over the physical because it does and will. But it cannot destroy the spiritual birth which takes place in the life of those who accept redemption through Jesus Christ.

Peter tells of this as he ends this chapter with the words, (read verses 24 and 25). Life is fleeting; it only lasts for a short time and then it is over. But the Word of God, Jesus Christ remains forever.

(Illustration of beggar meeting school friend lawyer, check given to him and believing it would not be cashed. "My signature makes the check good")

The acceptance of Jesus Christ certifies our standing before God. The gift of Himself is ours free. But that Acceptance Means Responsibility. It means living for Him for this brief Excursion each of us Wayfarers are about. We may feel as those early Christians that life isn't all that it should be. But there is always that love from God which should uplift us and support us when life threatens to stop us.

William Bradbury the hymnwriter wrote, "His oath, His covenant, His blood, support me in the howling flood; when all around my soul gives way, He then is all my hope and stay." It is upon Him that we must rest secure and nothing and no one can overcome us for we ~~are His and He is~~ can say, "I am His and He is mine, forever and forever."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Boy Scout Sunday February 6, 1983
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Beth Hartley and Traci McMillin, Acolytes
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "Behold, the Sure Foundation-stone" Miles
*Processional Hymn No. 360 "You Servants of God Your
Master Proclaim"
*Ascription
*Exhortation
*Confession (In Unison) "Almighty God, by your power is
Christ raised from death to rule this world with love.
We confess that we have not believed in Him, but fall
into doubt and fear. Gladness has no home in our
hearts, and gratitude is slight. Forgive our dread of
dying, our hopelessness, and set us free for joy in the
victory of Jesus Christ who was dead but lives, and will
put down every power that hurts or destroys, when your
promised kingdom comes. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 625 "Lord, Speak to Me"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Choral Prayer Response #84)
Offering
Offertory "Built on the Rock the Church Doth Stand" -
Hoelty-Nickel
*Doxology 382

Anthem from I Peter 2:4-6 (#557 & 555)
Scripture: 1 Peter 2:1-10
Sermon: "Wayfarer's Excursion: Alteration and
Adjustments"
*Closing Hymn No. 462 "Living for Jesus"
Benediction
Postlude "Come, Jesus, from the Sapphire Throne"
Kindermann
+ + + + + *Congregation Standing + + + + +
In lieu of Flowers for Mrs. Alice Bell who passed
away in Erie a few weeks ago, the flowers today on
the Altar have been placed in her memory.
Serving as Ushers today are *Charles Penar, Dan Bosko,
Dave McMillin
Nursery will be provided today by Robin Knauer and
Holly Covert.
Ash Wed. and Holy Communion coming up soon.
Our thanks to the LeRoy Andrews Family for donating
the Boy Scout bulletins in loving memory of Roy Andrews
Tuesday - Feb. 8 - Soup & Salad Day. Get your tickets
today at the Brugh Ave. door or at the door on Tuesday.
Bring your bazaar items to the church either Monday
afternoon or Tuesday morning. Help is needed in the
kitchen on Monday morning. We need jars and shoe
boxes for soup carrycuts.
TODAY WE NEED PEOPLE TO HELP SET US TABLES IN
REHOBOTH HALL RIGHT AFTER THE SERVICE TODAY, for
THE CONGREGATIONAL DINNER TONIGHT AT 5:30 P.M.
Beverage and dessert will be provided. Bring enough
tureens to compensate for your family.
Yearbooks will be given out and a program of
entertainment will be provided. Early Church will
be voted on as well as a P.A. System for the Sanctu-
ary. If you want either of these be sure to be here
to vote on them.
Wed. - 7:15 - Choir Rehearsal.
Wed. - 6-8 - Aerobics; Thurs. - 6-8 - Aerobics
Thurs. 8-10 - Rehoboth Hall will be in use
Feb. 17 - Thursday - 6:30 - Butler Area Laymen's
Dinner at St. John's U.C.C. at Evans City. Charles
Penar and J. Walter Harmon have tickets. (Men only
this time)
The Planning Committee for the World Day of Prayer will
be held at the Salvation Army on Tues. Feb. 8, at 1:00
HOSPITAL: ELISE KORMANAF

waylars' excursion: Alteration And Adjustments"
Scrip: 1 Peter 2:1:10; Text: 1 Peter 2:9b

(Illus alumnus 20yr reunion;mathquestind same etc)
We 'iv acelerat,rapid chang age,things which basic
tru 2day,alter,no mean same 2morow=Ex lang=Tuf,Gay
But if think our time bad,mus lk time Pet,1st C Xpai
Mor them les abl deal thoz chang than us;thing may
chang 4us,but we hav bks,betr means grasp chang
Their suden chang thru in2 state confusin
But P w/G's inspiratin abl shar thots,ideas,& own ex
had in compny Js Xp 2 assist them everday life
2nd chap ope door nothr aspec wat yng Xpian ivs shud
He spk=Alteratins & Adjusments shudB mak sp livs
He shar w/them it he=Sim P writ 2them;shar idea ther
cum 2 Xp ther musB Responsbiltys had 2 assum & now
it musB Alteratins & Adjustments
Vs 1=here find 3 atituds & 2 actins
Atts=Malic,op of gud;gile=deceit,untruthfulnes;word
mean="b judg undr,Bneath lik actr Bhin mask;if want
kno actr,mus tak off mask;sum1 use gile=no B truthfl
Envies=op of contentmen & brot bout Bliev nothr has
sumthin shudnt hav & U think U shud hav it=jealosy
Actins=Hypocrisies=Gr HUPOCRISIS=1play rol,not real
Evil spk=upshot envy,bring lies,slandr,gossip blakn
P say musB dun away with
vs 2=postiv step can tak 2ovrcum & analgy Nu Birth
spok vs 23=chap 1 & add 2it. birth=baby & mus hav Mi
desir mothr milk,Parent;so Xpian mus hav pur milk,pur
fd & parent=G & fd is Milk=Word of G=Scrips availbl
vs 3=comp tween 1&2=If tast G Word & kno G,kno mus
refrain cert atituds,actins & othr worldly things
Now bring bak fundmentls faith & spk foundatin faith
u n which present ~~xxx~~ livs musB bilt=Adjustment
vs 4=Compar Js Xp as Liv Ston which no permit by man,
but chosn by G;man no chooz thing G want;but G choos
wat kno bes 4 man
Js chosn,precious G's site,but not man site,& sinc
only selec peopl acpt Liv Ston,thoz selec in essen
liv stons as well
From them bilt sp hous,& ea 1 is priest own rite
They R abl offr sp sacrifices acptbl 2 G,bcuz Blong
2 Js Xp & this wat P say in vs 5
But P want remin wher cum from & tak bak 2 Isa 28:16
& quot as read vs 6.
Confound=has arahaic mean=2 shame,embarrass & same
Paul say Rom 1:16=READ
If ran rejec ston as B no fit 4 height,weight,stres
bl J, he Bliev he rite in doing so
But G do unusul & tak same ston & mak cornr ston
as basis 4 foundatin

sinc G do this,any1 acpt need noB asham=Bcuz dun
by G.
M~~ay~~ may stan bak,sneer,scoff,pok fun & mak Blievr
a am of choic made,but P pt out this of G & ther
no sham attach 2 it.
Vs 7a=Ther no doubt bout it,it tru=He Is Precious
vs 7b=2 thoz no acpt,no Bliev=He ston bilder dislow
vs 7c=that Ston is hed of cornr
Vs 8=P say Js Bcum=Ston of stumbl & rok of OFFENCE
OFFENCE=SKANDALON=Eng word Scandal & Js not only
caus unBlievr 2stumbl,But He Scandal 2 that person
& this stumbl P say tak plac at vs 8b=WORD;this is
writ W of G,& Js as fulfil ~~xxxxx~~ of writ W Of God
vs 8c=this caus probs Xpain Ch
Pre-destinatin=not tru here
Appoint mean 2set,or 2 plac
Thex peop no appt,not plac,not set 4 unBlief
rathr,their stumbl Bcuz they plac self,or set self
2 disBlief
Vss 9 & 10=P clos this sectin
Chosn=Elect peopl,specil 2 G Bcuz elect 2 folo Him
generatin=no mean specif age,era insted=Rebirth,
Nubirth which tak plac wen persn acpt Xp as L &
Savior
P comp this specil positin 4 Blievr ad hap lik cum
out deep darknes in2 glorius lite
Thez peop consid no B much,jus comon ord people
they without mercy,Bcuz lost separat from G,
But now kno His mercy Bcuz they R acpt as His
childrn thru His mercy,Bcuz of Js Xp
(Illus Laura & alt & adj of samag lif)
N lif in Xp is Alteratin from old
things of past R 2B lef Bhin & we R 2pres on 2ward
the mark of the hi cal of Js Xp
We R 2mak Adjustments in livs that help us 2liv
a mor complet & ful lif in mid dark,ugly thing of
lif which stil aroun us
4 G hath called you out of darkness in2 His marvelou
Eight.

St. Paul's United Church of Christ

CORNER OF WALKER AND BRUGH AVENUES

BUTLER, PENNSYLVANIA 16001

REV. RALPH C. LINK
153 KECK ROAD
SARVER, PA. 16055
TELEPHONE 352-1103

TELEPHONE
CHURCH 287-2240

February 4, 1983

Dear Colleague,

"Wayfarer's Excursion: Alteration And Adjustments"

1 Peter 2:1-10

Illustration of alumnus, 20th reunion and math questions the same; every year the answers are changed) #85-Vol 1, Sunday Sermons Treasury of Illustrations

We live in an accelerated and rapidly changing age. Things which are basic and true today, tomorrow are altered and do not mean the same. Our everyday language is an ideal example of this. Years ago the word "tough" meant difficult, or hard; today it means someone who is highly acceptable with the "in" crowd. The word "Gay" formerly meant happy and light in spirit. Today it ~~means~~ signifies someone who is a homosexual, and certainly far from being happy. These are ~~only~~ but two examples of our current trends. But if we think our times evolve too rapidly we need to consider that the times of the people in the first century church were evolving rather quickly as well. Most of those people were less able to deal with those changes than we are today. Things for us may change rapidly but we are more enlightened and have better means of getting a grasp on what is taking place. Those people back in the Apostle Peter's time didn't have books to fall back on, or a means of researching a certain problem. Thus the sudden turn of events threw them into a state of confusion.

But Peter with God's inspiration was able to share with them his own thoughts and ideas, his own experiences which he had in the company of Jesus Christ to assist them in their daily struggles in the world.

In this second chapter he opens the door to another aspect of what their young Christian lives should be. He speaks to them here of the "Alterations And Adjustments" which they should make and be making in their spiritual lives. He had shared with them the assurance that it was indeed he, Simon Peter who was writing to them. And then he had shared the idea that with their coming to Christ there had to be ~~responsibilities~~ certain responsibilities their lives had to assume. Now he furthers this with the words that "Alterations and Adjustments must be made as well."

He begins these thoughts with the words, (read verse 1). We find here three attitudes recorded and two actions. The attitudes are: malice which is the opposite of good; guile which is deceit, or untruthfulness. The word translated actually means to be judged under, or beneath, like an actor behind a mask. If you wanted to know who the actor was, you had to remove the mask. Someone using guile, or deceit, was not being completely truthful. Envy is the third attitude. Envy is the opposite of contentment and is brought about when a person believes another person has something which he doesn't deserve, or should not possess. Instead, it should belong to the person who is envious of that object or person or thing. The two actions are "hypocrisies," and

once again we must point out that this word comes to us from playing a role. Originally an actor was called in the Greek HUPOCRISIS, one playing out a role. Therefore, one playing out a role which was not true came to be known as a "hypocrite." It is one who acts one way, and is actually performing something which they actually are not. ~~Peter is saying that these harmful things to~~

~~living the Christian life must be put aside. They must be done away with.~~

"Evil speaking" is naturally the upshot of envy and brings into being lies, slander, gossip, and the harmful speaking of evil of someone to blacken their name. Peter is saying that these harmful things must be put aside. They must be done away with.

But with these harmful attitudes and actions, there are positive steps which should be taken. Peter uses the analogy again of a birth having taken place. He had spoken of the new birth, or rebirth in verse 23 of chapter 1, and so here he adds to it. A birth brings forth a baby and for that baby to grow it must have milk. Just as newborn babies desire mother's milk, so the new born Christian must desire the ~~milk~~ pure milk, the pure food, which can only come from the parent's provision. The parent here is God, and the food, or milk, comes from His Word. The use of the word, "Word" here is in rederece to God's Scriptures, those portions which were available to these people.

And then Peter closes this thought with a comparison between verse 1 and verse 2 with the words of verse 3, "If so be ye have tasted that the Lord is gracious." He is saying that if you consider that as a Christian you must refrain from three attitudes, those of, malice, guile, and envies, and refrain from two ~~attions~~ actions, those of hypocrisy, and evil speakings, and you are to desire the milk of God's Word; you will understand this and know it when you have tasted the difference between the Word of God and doing these other worldly things. Peter now brings his readers and hearers back to the fundamentals of the faith. He speaks to them of the very foundation upon which their present lives must be built. It is an "Adjustment" they must make and continue to live with. First he tells them, (read verse 4). He compares Jesus Christ as a Living ~~etc~~ Stone, which was not permitted by men, but was chosen by God. Man does not choose the things God wants. But God chooses that which He knows is for the best for mankind. Jesus was chosen and precious in God's sight, but not in man's sight. And since only select people people accept this "living stone," those select people are in essence "living stones" as well. From them is built a "spiritual house," and each one of them is a priest in his own right, And they are able to offer spiritual sacrifices which are acceptable to God because they belong to Jesus Christ. This is what Peter was stating in verse 5.

But Peter wants to remind them where all of this has come from and so he takes them back to God's Word and quotes from Isaiah 28:16, as we read in verse 6, (read this verse). The word, "Confounded," ~~should~~ has an archaic meaning which is "to shame, to make ashamed, to embarrass." It is the same as what Paul is saying in Romans 1:16; "For I am not ashamed of the Gospel of Christ." You see if man rejects a stone as being fit for the cornerstone of a building, he does so under the correct belief that the stone is unfit to support the height and weight and stresses the building must take. But as usual God does the absolutely unusual and takes the stone rejected by man and makes that stone the basis for His foundation. And since it was done by God, anyone who accepts this need not be ashamed, because it is of God. Man may stand back and sneer, and poke fun and strive to make the believer feel ashamed of the choice he has made. But Peter points out that this is of God and there is no shame attached to it. Then Peter points out again ~~that~~ in verse 7a, "Unto you therefore which believe HE IS precious." There is no doubt about it; it is true; HE IS precious. "But unto them which be disobedient," those who will not believe; will not come to accept Him; to those He is, "The stone which the builders disallowed," and that VERY STONE, "The same is made the head of the corner."

And Peter adds to this in the 8th verse that Jesus becomes a, "Stone of stumbling and a rock of offence." The Greek word for "Offence" is SKANDALON and it is from that word we derive our English word, "Scandal." Jesus not only causes the unbeliever to stumble, but to be a scandal to that person. This stumbling takes place as Peter says ~~xx~~ "At the word being disobedient." He is saying that the "Word" which is God's written Word, but also THE WORD, which is Jesus Christ causes men to be disobedient, to not accept Jesus as the fulfillment of God's Written Word.

Now Peter comes up with a phrase that causes some problems in the Christian Church. He says, "Whereunto also they were appointed." This appears as though there are or were some people who are appointed by God to reject God's plan and provision of salvation through Jesus Christ. Once again this is where we come to the term "Predestination." The word, "Appointed," means, "To set," or, "To place." ~~Their disbelief is not because they~~ These people were not appointed, not placed, or set for disbelief. But rather, their ~~disbelief~~ stumbling is because they have placed themselves, or "Set themselves" to disbelieve.

Now Peter closes this portion of Scripture with the words of verses 9 and 10, (read these verses). The word "Chosen," means an "elect people." They are special to God because they have "Elected" to follow Him. The word, "generation," does not mean just a specific age or era. Instead it means, "A birth."

And once again this goes back to the "New Birth," or the rebirth which takes place when a person comes to and accepts Christ as Lord and Saviour. Peter compares this special position for the believer as happening like coming out of deep darkness into glorious light.

These people were considered as not being worth much, just common ordinary people who were without mercy because they were lost and separated from God. But now they know His mercy because they are accepted as His children through His mercy because of Jesus Christ.

(Illustration of Laura and alteration of her damaged life and Adjustment to her new life. #92 Vol 1 - Sunday Sermons Treasury of Illustrations)

The new life in Christ is an Alteration from the old. The things of the past are to be behind and we are to press on to the high mark of the calling of Jesus Christ. We are to make the necessary Adjustments in our lives that help us to live a more complete and full life even in the midst of the dark and ugly things of life which are still around us. For "God hath called you out of darkness into His marvelous light."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Sixth Sunday After Epiphany February 13, 1983
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Beth Hartley and Traci McMillin, Acolytes
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "A Pilgrim and a Stranger" Pachelbel
*Processional Hymn No. 385 "Holy God, We Praise Thy Name"
*Ascription
*Exhortation
*Confession (In Unison) "Lord God, our Saviour, you
have been faithful in your promise to deliver us from
the guilt of our sins, and make us acceptable to you
and your kingdom. But too often I have not been faithful
in following my promise to obey your will, and I have not
loved my neighbors and enemies. I humbly ask forgiveness
Lord. In Jesus' name. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 458 "Take My Life, and Let It Be Consecrated"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Choral Prayer Response #84
Offering
Offertory "He Will Make Good His Right to be a Pilgrim"
Douglas
*Doxology 382
Anthem: "The Traveler" - American Folk Hymn
Scripture: 1 Peter 2:11-12

Sermon: "Wayfarer's Excursion: Glory From Obedience"
*Closing Hymn No. 363 "To God Be the Glory"
Benediction
Postlude
+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar have been placed by
The Women's Fellowship to the "GLory of God"
Serving as Ushers today are *Dutch Bowser, Barb Vargo,
Jean Pflugh and Diane Hollefreund
Mr. & Mrs. George Pflugh will greet the Congregation
at the door this morning.
The attendance last Sunday was 157
Virginia Mangel, Marlene Riemer and Ann Williams will
be visiting the Hospital this week. They will also
be visiting a shut-in and a non-attending member.
Elsie Kornrumpf is in Sugar Creek Rest Home for a
short time.
Monday - Basketball 7-9
Tues. - Aerobics 6-8
Wed. - Ash Wednesday Service at 7:30 to be held in the
Sanctuary. Love Loaves will be given out at this
time. Holy Communion.
Thurs. - Aerobics 6-8
Thurs. Feb. 17 - 6:30 - Butler Area Laymen's Dinner
(only for men this time) in Evans City at St. John's
U. C. C. Church. Chuck Penar and J. W. Harmon have
tickets.
New Members will be received on Palm Sunday - March
27th. Should you know of anyone who is interested
in becoming a member - please let the Pastor or Bea
know.
Rev. Sigler's new address is: P. O. Box 308, Faith,
North Carolina 28041
Wednesday - 2/16/83 at 7:00; Wed. 2/16/83 -
Nursery will be provided today
The Yearbooks are available this morning - you can pick
one up in the back of the church or see Bea in the
Office.
- - - - -
God has a perfect plan for our lives, but He cannot
move us to the next step of His plan until we joyfully
accept our present situation as part of that plan.

But wat 2B purpos of all this? 2/
 Anser Vs 12c=All P's instructins hav ult purp & end
 Sc end for Xpian and Xpian lif is 2 fold:
 1st=kno this lif merely prelud & lif that wilB
 Hence,we 2kno residenc only temp & liv lif acordly
 ovr & ovr we R remid transitory exist we liv,"Here
 ly & Gone 2morrow
 Not fame,fortun,acum welth,or things this world;
 it is 2liv so that othr mayB attract & Js Xp by
 wat C in us
 2nd=It shar Js Xp w/othr by no liv lik rest of unsav
 society
 P says thez peop wil Bhold our actins & wil Glorify
 God in the day of visitatin
 Wat duz he mean? He say Unbelievrs shud C Xpians in
 actin,liv & act as Xpians & wen op cum 4thoz unBlievrs
 2 acpt Xp,they wil Bcuz of wat herd & seen from Xpian
 "Day of Visitatin" no mean lattr day,2nd cum of Xp,
 or othr end time events
 It is wen G visits thez peop with op cum 2Him & 2
 Bcum His childrn as wel
 & they wil do this & glorfy G & all Bcuz obed Xpia:
 peopl
 But 4 Xpian 2B obed mus mak aplicatin & his lif
 (Illus boy lerning Tuba "But must he practice?")
 This aplicatin musB made;absurd think cud evr excel
 anything without practice
 May hav gud intentins 2Bcum gud Xpain G want us 2B
 But if no practic cannot happen & this P say
 Js sed Serm Mt=Let Ur lite so shin B4 men,that they
 mav C Ur gud works & glorfy Ur Fathr in hvn
 re is P,one of hearers say exact same thing
 (Illus Myra,miserbl person,Marg mak frend,dy & Myra
 mourn,she only Xp I ever knu)
 Peop lk us & our livs,
 4sum mayB only Xp they evr C
 Jus exact wat of Xp do they C in U & Me?
 We can bring Glory From Obed by let othr C Xp daily
 livs
 It musB Xp in our homes;Xp in the marketplac;Xp in
 the shop;Xp in everthing say or do & not jus Xp on
 Sunday or wenevr we C fit 2trot Him out in our livs
 It musB Xp in everything=(READ VERSES 11 & 12)

"Wayfarer's Excursion: Glory From Obedience"
 Scripture: 1 Peter 2:11-12

(Illus N.Y. Mfg,T-shirt=This IS Ur Lif(not a dres re)
 Th: exact wat P striv 2convey this 1st letr,1st C Ch
 they 2liv 4 Lord,but also liv in worl as wel
 vs 11a=Dear Blov=they knu specil 2him;he spk fr deep
 1r 4them as fac probs individ livs try liv Xpianlif
 1. 2 only want them kno he luv but urg liv cert way
 Say=I BESEECH U=cum Gr word mean=2 Cal 2 one's side
 P cal peop,felo-Xpian 2his side in comon effort
 mor refin def is 2giv invitatin,& this folo adres
 sumwat lik altr cal,cal 2commitment
 Thez peop understud P spk 2them as very dear frends
 4which he extend invitatin acpt Xpian lif in earnest
 As continu hear,read letr,phras by phras,Bgin get
 pictur depth P's teach=wat directin invitatin take?
 AS STRANGERS & PILGRIMS=very 1st vs read=Strangers
 Gr word=strangers,or sojourners;now use word & ad 2it
 & this word=PILGRIMS & from Gr mean=resident alien
 Both word mean=temporary home;Pilgrim=temp alien on
 officil busnes & Stranger=temp relatship 2peop aroun
 Thus=4 Xpian temp residenc,2B bout Xp's busnes,but
 as alien & not as complet cultur land liv in
 P herd Js say=2liv in the worl,but not 2B of it
 So P say=Dear frends,I invit U as WayF on this brief
 excursin=& now cum 2 1st pt of mesag
 Vs 11b=(here P no go inz detail wat thez R=Ch 4:3)
 He try expl efect thez lusts hav on soul
 He pt out it SOUL,not body involv warfare w/thez
 fleshly actins
 Underly this is Satan do all in powr 2lur Bliev away
 Soul surviv body at deth & this wat Bliev mus wage
 w 4,or fite 2preserv from evil & sin
 but P want Bliev kno go much deeper than jus lk
 after individ soul
 Wat Bliev duz,how act,how liv,wat say,all thez bear
 witnes 2thoz aroun him,
 & especil thez thing tel thez no Xpian wat Xpianly is
 There4 P say vs 12a=Conversatin mean mor than talk
 Mean=Bhavior,mode of lif,conduct,exampl
 cum from word mean=2 Steer;refer 2helmsman of ship
 It cam 2mean=Turn,2 Turn in nu directin
 P say=Xpians Turn Nu Directin Bcuz undr watchful eye
 of unBlievrs
 Import of this=Vs 12b=Gentil unBlievrs say fals thing
 Xp'ans acus imoralty=Luv Feast;thiik imoral orgy
 "Canibal;eat Body,Blud
 So P tel folos 2liv as Obed folos of Js Xp,sho turn
 aroun their individ liv so Gentils cud C this evid-

"Wayfarer's Excursion: Glory From Obedience"

Scripture: 1 Peter 2:11-12

(Illustration New York city mfg of T-shirts & slogan, "This is Your Life, not a dress rehearsal")

This is exactly what Peter was striving to convey in this first letter to the people of the First Century church. He was stresssing that they were to live for the Lord, but they also had to live in this life as well.

Peter begins this short portion of Scripture with the words, "Dearly beloved." They knew from this that they were special to him. He is speaking from a deep love for them as they faced the problems of their individual little worlds in which they were striving to live the Christian life.

Peter not only lets them know they are dear to him, but he makes it clear that he is urging them to live their Christian lives in a certain way. He writes, "Dearly beloved, I beseech you." The word "beseech" comes from the Greek word "PARAKALO" which literally means, "To call to one's side." Peter is calling these fellow-Christians to his side in a common effort. A more refined definition is "to give an invitation," and this invitation follows the giving of an address. It would be somewhat like an altar call, a call to commitment. These people understood then that Peter was speaking to them as very dear friends for which he was extending an invitation to accept the Christian life in earnest.

But as they continue to hear this letter read to them word by word and phrase by phrase they begin to get the picture of the depth of Peter's teaching.

Peter has now called them, "dearly beloved," and he is offering them an invitation, but what direction is that invitation to take? His next words are, "As strangers and pilgrims." In the very first verse of this letter he addressed them as "Strangers." The Greek word was "PAREPIDEMOS" which meant "strangers, ~~sojourners, xxxxxxpilgrims~~ or, "Sojourners." Now he uses the word again, but he adds another word to it, which is translated here as, "Pilgrim." This word from the Greek is "PAROIKOS" and it ~~literally~~ means, "A resident alien." But there is a more literal interpretation which some Biblical scholars think applies here and actually their view adds much to the the interpretation. The word, "Paroikos literally means, "Beside the house," while Parepidemos literally means, "Beside the people." Both words mean a temporary home. One means a temporary alien who is on official business, and the other is a relationship to the people around him. For the Christian as Peter was trying to say, it is a temporary residence being about Christ's business, but as an alien and not a part of the complete culture of the land they are living in. Peter being around Jesus must have heard Him say that

His followers were to live in the world but not to be of it and this is precisely what Peter is seeking to convey.

Thus far he is saying, "Dear friends, I invite you as Wayfarer's on this brief Excursion," and now he comes to the first point of this message, "To abstain from fleshly lusts, which war against the soul." At this point, Peter is not going into detail concerning what these fleshly lusts are. He will explain this in chapter 4 and verse 3. For now he is trying to explain what effect these lusts have on the soul. Peter points out that it is the "Soul" not the body that is involved in warfare with these fleshly actions. Underlying this is the belief that Satan is going to do all that is within his power to lure the believer away from God. The soul survives the body at death and this is what the believer must wage war for, or fight to preserve from evil and sin.

But Peter wants the believer to know that it goes much much deeper than just looking after his individual soul. What the believer does, how he acts, how he lives, what he says, all of this bears witness to those around him. And especially all of these things tell those who are not Christian what Christianity really is. Therefore Peter adds, ~~that~~ "Having your conversation honest among the Gentiles." The word "Conversation" means much more than talk. It means, "behavior, mode of life, conduct, example." It evolved from a word which meant originally "to steer." It referred to the helmsman of a ship. It came to mean, "Turn"; to "Turn in a new direction." So Peter is telling these Christians to "Turn in new direction" because they were under the watchful eye of unbelievers. The importance of this was, "Whereas they speak against you as evildoers." These Getnilte unbelievers were saying false things against the Christians. The Christians were accused of immorality, because they called the Lord's Supper a "Love feast." Unbelievers could only think of this as being an immoral orgy. Christians were accused of being cannibals and eating one another because the "Love Feast" spoke of "eating the body and drinking the blood." So Peter tells them to live as obedient followers of Jesus Christ, showing the turn around in their individual lives so the Gentiles around them could see this evidence.

But what then was to be the purpose of all of this? Peter gives the answer in the latter part of the 12th verse with the words, "They may by your good works, which they shall behold, glorify God in the day of visitation." All of these instructions Peter is giving have an ultimate end and purpose. The sole end for the Christian is actually twofold. First, it is to know that this life is merely a prelude to the life that will be. Hence, we are to know that our residence here is only temporary and live life accordingly. Over and over we are reminded of the transitory existence we live. Here today

gone tomorrow. It isn't fame, or fortune, or accumulating wealth or the things of this world. It is to live so that others may be attracted to Jesus Christ by what they see in us.

Ad secondly, it is sharing Jesus Christ with others by not living like the rest of unsaved society. Peter says these people will "behold" our actions and will "Glorify God in the day of visitation." Now just what does he mean by that? He is saying that unsaved people, unbelievers should see Christians in action, living and acting as Christians and when the opportunity comes for those unbelievers to accept Christ, they will do so because of what they have seen and heard from Christians. The "day of visitation" doesn't mean the end time, or the Second Coming of Christ, or anything like this. "The day of visitation" is when God "visits" these people with the opportunity to come to Him and become His children as well. And they will do this and thereby "Glorify God" and all of this will be brought about by the obedience of Christian people. But for the Christian individual to be obedient, he must make an application to ~~in~~ his life

(Illustration of boy learning tuba, "But must he practice?")

That is the application which must be made. It is absurd to think that we could ever excel at anything without practice. We may have good intentions to become the Christian we should be. But if we do not put it into practice we cannot become that Christian God wants us to be. This is what Peter was imparting to these early Christians. This is what is being imparted to us through this Scripture today. Jesus said in the Sermon on the Mount, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." And here is Peter one of those hearers saying exactly the same thing.

(Illustration of Myra miserable person,; Margaret making friends; Margaret dies and Myra mourns, "She was the only Christ I ever knew.")

People look at us and our lives. For some, we may be the only Christ they ever see. Just exactly, what of Christ do they see in you and me? We can bring Glory From Obedience by letting others see Christ in our daily lives. It must be Christ in our homes, Christ in the marketplace, Christ in the shop, Christ in everything we do or say and not just Christ on Sunday or whenever we see fit to trot Him out in our lives. It must be Christ in everything.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Ash Wednesday February 16, 1983
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Beth Hartley and Traci McMillin, Acolytes

+ + + + +
ORDER FOR HOLY COMMUNION - 7:30 P.M.

Prelude "Draw Nigh' and Take The Body of the Lord"

*Processional Hymn No. 84 "My Faith Looks Up to Thee"

*Ascription

*The Call To Worship:

Minister: Seek ye the Lord while He may be found;
Call ye upon Him while He is near.

People: Who shall ascend the hill of the Lord?
And who shall stand in His holy place?

Minister: Let the wicked forsake his way, and the
unrighteous man his thoughts;
And let him return unto the Lord, and
He will have mercy upon him.

Let us pray: (In unison)

Eternal and Almighty God, whose name is love, we humbly
seek Thy face as in spirit and in truth, we worship
Thee. We approach Thee in deep humility, and with
contrite hearts. May we hear Thy voice speaking to
our hearts, in the hallowed hush of this service of
communion. May we learn how to perfectly love Thee
and worthily magnify Thy Holy Name, through Jesus
Christ our Lord. Amen.

*Gloria Patri

Scripture: Matthew 26:17-30

Responsive reading No. 286 (Pastor, choir, people)

Hymn No. 253 "Beneath the Cross of Jesus"

Offering

Offertory "For the Bread Which Thou Hast Broken"
Stainer

*Doxology and Prayer of Dedication

Anthem: "Bought with a Price" Sleeth

*The Service of Holy Communion

*The Apostles Creed (page 137)

*The Institution and Consecration of the Elements

Distribution of the Bread and Cup

*A Hymn of Fellowship 560 "Blest Be the Tie That Binds"
Dedication and Distribution of Love Loaves

*Hymn No. 258 "When I Survey the Wondrous Cross"

*Benediction

*Postlude "A Lamb Goes Uncomplaining Forth" Kindermann

+ + + + + *Congregation Standing + + + + +
The Elders and Deacons will serve as Ushers as well
as serve Communion this evening.

Elder and Mrs. Paul Campbell will greet the Congrega-
tion and Visitors at the door

Nursery will be provided this evening.

Please return the Communion folders to the racks after
the Service. We will use them again.

If you would like to have your communion card sent to
your home church - please give the address of the
church on the back and it will be forwarded.

Tonight after the Service Choir Rehearsal.

Tonight after the Service the Budget and Finance
Committee will meet for a short meeting.

Thurs. - 7:00 - Golden Circle will go to Sunnyview
Home for a Bingo party for the patients. Lots of help
is needed.

Feb. 28 - Reorganizational meeting of the Church School
please have all your cards returned by Sunday - so

we will know how many are coming. Dinner at 6:00 P.M.

Elders Meeting - Feb. 28 - 7:30 P.M. Undercroft

Time to order Easter Eggs - See William Shepeck or
Virginia Mangel- place your orders now for Easter

Eggs - Price \$4.00 - Maple Nut; Peanut Butter;
Coconut; Fruit and Nut and Cherry Nut. Deadline
is Feb. 27th.

Yearbooks are available - see Bea in the Office if you
did not receive yours.

There are still some devotional guides on the table
in the Narthex.

There is still a few Lenten Booklets also on the table
in the Narthex.

If you know of anyone who might be interested
in joining the Church - please let the Pastor know,
or put a slip of paper in the offering plate.

New members will be received on Palm Sunday.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

First Sunday in Lent February 20, 1983

The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Heather Covert and Holly Covert - Acolytes

ORDER OF WORSHIP - 11:00 A.M.

Prelude "For Thee, O Dear, Dear Country" Pachelbel
*Processional Hymn No. 377 "Joyful, joyful, we adore Thee"

*Ascription

*Exhortation

*Confession (In Unison) "Our Father, we confess before you that our lives are not what they should be. We do undesired sin, and we permit temptations to overcome us. But we know there is forgiveness with you when we do confess. So as we humbly seek forgiveness, we ask for new strength to lead a more Godly life, for we pray in the Master's name. Amen."

*Kyrie

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri

Who's Who in the Pew

Announcements

Joys, Concerns, Prayer Requests

Hymn No. 607 "Where He Leads Me"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer

Choral Prayer Response #446

Offering

Offertory "He Shall Feed His Flock" from Messiah
(Miss Molly Cochran, Soprano) - Handel

*Doxology 382

Installation of Church School Officers and Teachers

Anthem: "There Is a Green Hill Far Away" Stebbins
(Mr. Lloyd Link, Tenor)

Scripture: 1 Peter 2:13-25

Sermon: "Wayfarer's Excursion: Submission and

*Closing Hymn No. 226 "Jesus Love Me" Example"

Benediction

Postlude

***** *Congregation Standing *****

The Lovely Flowers on the Altar have been placed by

Mrs. Roy Pflugh in loving memory of her "Husband"

Serving as Ushers today are *Rob Vinroe, Robert

Dellen, Randy Dellen and Brian Kennedy

Mr. & Mrs. Howard Jaillet will greet the Congregation and Visitors at the door this morning.

Hospitalized: MRS. DIAMOND, MRS. SHERMAN

Pam Tait and Diane Hollefreund will be visiting the

Hospital this week plus a shut-in and a non-attending person from the Congregation.

Nursery will be provided today

If you are interested in joining Church - see Rev. Link.

Monday - 7-9 - Basketball in Rehoboth Hall

Tues. - and Thurs. - 6-8 - Aerobics in Rehoboth Hall

Wed. - 7:15 - Choir Rehearsal

Feb. 28 - Reorganizational meeting for Church School.

If you have been a teacher or officer in the Church

School and you were missed and did not get a letter

Please let Bea know in the office today.

ALL POSTCARDS ARE TO BE BACK BY TODAY, FOR DINNER

at 6:00 P.M. - Feb. 28 (Monday)

It's not too late to order your Easter Eggs yet.

See Bill Sheppeck to place your order. Price is \$4.00

each and they are all 1 pound. Reminder that all

candy forms are due into Bill Sheppeck on Sunday,

February 27, 1983.

Feb. 28 - (Monday) at 7:30 P.M. - Elders meeting in

the Undercroft. All past and present Elders known

as the Elders Association.

We have received news here that Mr. Glenn Neely

died Thursday in California. Glenn was a member here

The World Day of Prayer will be held on Friday, March

4, at 7:30 P.M., in The Salvation Army. The theme

will be: New Persons in Christ.

Love Leaves are in the back of the Sanctuary

The Year Books are available in the Office - see Bea.

Paul say Rom 13:7=Giv honr 2whom honr due & this
 wat P say
 1) honr all men
 then honor fellow Xpian
 Nex 2 fear G=respec wat giv us,but kno can punish
 if disobey
 th) Honor King=man G permit 2B powr & Xpian respect
 Vss 18-20=sectin deal slavs,mastrs
 P kno cannot Bgin campain 2free slavs,only thing
 resul mor slavs abus;so no argu systm
 He seek 2mak livs easier 2liv
 Sevr1 kind slavs=com & domestic
 domestic=drs,teachers,secretarys,musicians
 Slavs had no rts;own by mastr;marag ilegal;childrn
 not consid ther own
 easy C why slavs ful hate,angr,hostilty
 vs 18=Sub 2B rul whethr mastr fair/unfair;kind/harsh
 vs 19=expl wat say vs 18;conduc 2B absolutly unexpec
 by mastr,especil if unreasnbl
 wud expec slav retalate,B beligrant,but nevr endur
 unjust treatment
 admonitin 2endur Bcuz conscientius ~~if~~ sens duty 2 God
 vs 20=P expl mor fully
 he say wen U do wrong as slav;U expec punishment &
 U R expec 2endur & this understanbl;
 but if U do wat supos 2do & U R punish & U endur
 without compl/grumbl this wat G want U 2do
 Pt P mak such Xpian actins & atituds Blievr gain
 God's smile
 Thru thez thing Blievr pt 2 Grac of G which wat Js
 went thru as prime examp,which wel pleas 2 God
 se 5in 3, vss 21-25
 Hwe Examl 4 all Blievr;no matt'r wat mus go thri
 nothin comp 2 wat Js Xp endur our Bhalf & His is
 Examl we R 2 follow
 P tel how Js in Sub 2 wat G want;Quot Isa 55 & eomp
 Blievr 2los sheep who gon stray,but return 2 shephe
 & overseer of flock
 In everthin Js Xp is Examl 2 folo & we shudB examp
 (Illus singer sub & no applaus
 An examl especil if gud 1 is contagius
 This wat P try say 1st Church peop
 knu livs no easy,& nevr wud B;but with desir Sub
 2 wil of G,use Examl Js Xp 4 livs wud B examps 2
 othrs
 St: same 2day;we no enslav,but presur lif surround us
 & we R call 2 Sub 2 Xpian lif;our Grt Examl Js Xp &
 we R 2 follo His examl 4 othrs 2C & follo

"Wayfarer's Excursion: Submission & Example" Scrip: 1 Peter 2:13-25

P's mesag 2 peop erly Ch expl many facet Xpian lif
 & 2liv it.
 Sum up it mesag Xpian had 2liv in worl,but was not
 2B of worl;ment liv lif as temp Pilgr,Sojournr
 2liv lif as Wayfar on simpl Ex thru lif,prep 4 lif
 2liv
 But P no merly giv advic how drift dreamly thru this
 lif,eyes,mind fastn on Py in sky,by & by
 Insted,mesag 1 of hope;cheer & delt com exist thru
 which mus pas this lif;no watr wat had 2fac & lettr
 was 2giv encorag,help need 2fac dif everday livs
 Nex sectin Scrip deal 2basic issu;1st 2 Sub;las Examp
 But with Submis 1st issu,spk examps shud B set livs
 Vss 13-17=1st sectin
 vs 13a=Submit~~actul~~ actul military term spk respons Jr
 offer 2 comand Sr offer=las wk=War on soul=explain
 Here spk voluntary act,no volunteer
 Submisn spk of not 2B dun Bcuz erthly rulers,=God
 Ord=stats,laws,regs set by man. Xpian recog govt has
 purpos=supres evil,encorag gud & man cant argu desir
 Totalarian govt same purpos=supres murdr,steal,imm,et
 P say=Lik soldr Js Xp wilingly giv in2 obed law man,
 Bcuz U Blong 2 Js Xp & then he list peopl
 vs 13b=this ref 2 Roman Emperor
 vs 14=Thez all sent by King put dwn evil,punish;re-
 ward thoz liv by it
 Thoz liv acord law 2B protec by it=Examl 2day
 P had nothr motiv direc thez thots=ther Jews among
 Jews thot unlaw obey rulr who not Jew
 P say 4 Lord's sake,whethr Jew/Gent do it=4 Js sake
 vs 5=Silenc=Muzzl;Xpian 2do wil G by Sub 2 authority
 so may muzl folish men
 Foolish=cum word meant=No Diaphragm;cum 2mean mind,
 intelect;in presnt day Eng=no intestinal 4tude=no guts
 gist is=mindles,ignorant men no underst luv 4 Sav Js
 Xp hurl verbl abus agin Blievr,but canot do anything
 2 Blievr Bcuz law=abid & do wat expec of him
 vs 16=No mak comp tween slav & free,Bcuz free no use
 this sens
 Jew pretend free peop & owe aleganc 2 G only
 as resul wer constan rebel agin Roman govt
 But subj of Roman govt Bcuz rebel agin G & G permit
 So use~~liberty~~ liberty as cloak of Maliciousnes 2 rebel
 Thex Blievr free from Sin,Satan but 2B servs of God
 & tail obey erthly rulrs

"Wayfarer's Excursion: Submission And Example"

1 Peter 2:13-25

Peter's message to the people in the early Church explained many facets of the Christian life and how to live it. But summed up, it was the message that the Christian ~~was~~ had to live in the world, but he was not be of the world. It meant that he lived his life as a temporary "pilgrim" or, "Sojourner." One who was a "Wayfarer" on a simple "Excursion" ~~was~~ through this life, in preparation for the life to come.

But in all of this Peter did not merely give them advice how to drift dreamily through this life with their eyes and minds fastened on "Pie in the sky someday by and by." Instead, his message was one of hope; it was of cheer; and it dealt with the common ordinary existence through which they must pass in this life. He didn't water down what they had to face and so they were aware that his letter was giving them the encouragement and help which they needed as they struggled with their everyday difficult lives.

In this next section of Scripture as found in the 2nd chapter in verses 13 through 25, Peter deals with three basic issues. The first two deal with "Submission." The last one deals strictly with "Example." But with the focus on "Submission as found in the first two issues, he speaks to the "Example" they should be setting in their lives.

Verses 13-17

The first section is found in verses 13 through 17. Peter begins by stating, "Submit yourselves to every ordinance of man for the Lord's sake." The word "submit" is actually a military term which speaks of the response of a junior officer to the command of a senior officer. If you recall in our Scripture last week Peter made reference to a military maneuver when he spoke of the abstaining of ~~the~~ fleshly lusts which made war against the soul. Here he is speaking of a voluntary act, and not an act of being volunteered for the task. The Submission he is speaking of, is not to be done because of earthly rulers, but because of God.

He tells these fellow-Christians to "Submit to every ordinance of man." The word "Ordinance" has to do with statutes, or laws, and regulations as set forth by man. The Christian is to recognize that any government has a purpose in mind. That purpose is to suppress evil and encourage good. Man can't argue with that desire. Even totalitarian governments observe this purpose. We may not agree with their ideology, but we see that they seek to suppress murder, stealing, immorality, and other evils which hurt any group of people. So Peter is saying, "Like a soldier of ~~God~~ Jesus Christ, willingly give in to obedience to the laws of man, because you belong to Jesus Christ." And then he goes on to list some of these people. In the latter part of the 15th

verse he says, ~~Whether~~ "Whether it be to the king as supreme," and this is in reference to the Roman Emperor. Then he adds in verse 14, "Or unto governors, a unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well." Governors, magistrates, pro-consuls and any others were sent by the King, the Emperor to put down evil, to punish it and to reward those who abided by the law. Those who live according to the law are protected by it by the strict enforcement of the law against those who break it and flaunt it. We have seen in our society that the law abiding people ~~are~~ are not properly protected because strict enforcement is not being practiced against evildoers. Peter also had another motive for directing these thoughts to these people. That motive had to do with the Jews among them who were believers. The Jews thought it was ~~illegal~~ unlawful to obey any ruler who was not a Jew. And so Peter is saying that regardless whether the ruler is a Jew or a Gentile, he is to obeyed for the Lord's sake. Or for the sake of Jesus Christ.

So Peter carries this one step further by pointing out, "For so ~~this~~ is the will of God, that with well doing you may put to silence the ignorance of foolish men." The word "silence" which is more vividly translated, "Muzzle." The Christian is to do the will of God by Submission to authority so that he may put a muzzle on foolish men. The word foolish is interesting because it comes from a word which meant ~~diaphragm~~ "no diaphragm." It then came to mean "mind" or "intellect." If we were to employ the word in our present day language, our English ~~equivalent~~ expression equivalent to it would be, "He has no intestinal fortitude," or, inelegantly, "He has no guts." The real gist is that mindless, ignorant men who do not understand love for the Savior Jesus Christ may hurl verbal charges and abuse against the believer, but they cannot do anything to ~~the~~ the believer because he is law abiding and doing what is expected of him. But Peter warns the believers in verse 16, "As free, and not using your liberty for a cloak of maliciousness, but as the servants of God." Peter is not making a comparison between slaves and free men, because he doesn't actually use the word free in this sense. The Jews pretended they were a free people and they owed an allegiance to God only. As a result they were constantly rebelling against the Roman government. But they were subjects of the Romans ~~because~~ because they had rebelled against God and God permitted them to be subject to the Romans. So they used their "Liberty" as a "Cloak of ~~right~~ maliciousness" to rebel. These believers were "free" from sin and Satan, but they were to be "servants of God," and this entailed obeying earthly rulers.

Peter now sums all of this first part up in the 17th verse. He says, "Honor all men. Love the brotherhood. Fear God. Honor the king." Paul says in in Romans 13:7, "Give honor to whom honor is due," is this is exactly the same thing Peter is saying. First it is to honor all men. Then to honor fellow

compares the believer to lost sheep who had gone astray, but were returned to the shepherd and the overseer of the flock. But in everything, Jesus Christ is the Example to follow and we should be examples as well.

(Illustration of noted singer not singing and understudy doing so; no applause except son, and then they all join in).

An Example, especially if it is a good one, is contagious. This is what Peter was trying to get across to these 1st century church people. He knew their lives weren't easy and he knew they never would be. But with the desire to "Submit" to the will of God, using the "EXample" of Jesus Christ for their lives, they in turn would be "Examples" to still others.

It is still the same today. We may not be enslaved or owned by someone, but the pressures of life surround us and we are called to "Submission" to the Christian life. Our Great Example is Jesus Christ and we are to follow His Example to be an Example for others to see and follow.

believers, the brotherhood. Next to fear God. This means to respect what He has given us, but to know that He can punish if we disobey. And finally, Peter says to honor the king. He is the man God has permitted to be in power and the Christian is to respect civil authority.

The second section deals with slaves and their masters. Peter knows that he cannot begin a campaign to free the slaves. The only thing which would have resulted from such a campaign would have more abuse for the slaves. He is not arguing the system. He is merely giving spiritual advice to make their lives easier to live. There were several kinds of slaves. Some were just people who labored at whatever tasks were assigned. Then there were slaves who were household servants and these had much easier lives. These domestic slaves included doctors, teachers, secretaries and musicians. Slaves had no rights. They were owned by their masters. Their marriages were not legal and their children were not considered their own. So it is easy to see that slaves were filled with anger, hatred and hostility. So Peter's advice in the 18th verse is, "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the unreasonable." Submission was to be the rule whether the master was fair or unfair; whether he was kind or harsh. ~~This would include all relationships~~ Then in the 19th verse Peter now explains what he said in the 18th verse. He says, "For this is thankworthy, if a man for conscience sake toward God endure grief, suffering wrongfully." This conduct would be absolutely unexpected by the master, especially one who was unreasonable. He would expect the slave to retaliate, to be belligerent, but never to endure unjust treatment. The admonition is to endure this because of a conscientious sense of duty to God. But then Peter explains it more fully in the 20th verse. "For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable to God." He is saying that when you do wrong as a slave, you can expect punishment and you are expected to endure that, and this is understandable. But if you are doing what you are supposed to be doing and you are punished, and you endure it without complaint or grumbling, this is what God wants you to do. The point Peter makes is that such Christian actions and attitudes by believers gain God's smile. It is through these things that the believer is pointing toward the Grace of God, which was actually what Jesus Christ went through as the prime example, which was well pleasing to God. So now Peter sums the entire section of Scripture up with verses 21 through 25, (read these). Here is **THE EXAMPLE** for all believers. No matter what we must go through it is nothing compared to what Jesus Christ endured on our behalf. And His is the Example we are to follow. Peter tells how Jesus was in "Submission" to what God wanted from Him. He quotes from Isaiah 53 and

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Second Sunday in Lent February 27, 1983
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Heather Covert and Holly Covert - Acolytes
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "Faith Binds Two Hearts in One" Warner
*Processional Hymn No. 337 "Praise to the Lord"
*Ascription
*Exhortation
*Confession (In Unison) "O God, you know how we are exposed
to the world's temptations, but you also know that we
would like to be righteous. Grant us the strength to
follow our Master down the road of discipleship, even
though we know we shall surely meet the cross at the
end of that road. Forgive us for all sin that prevents
us from following Him rightly, through the same Jesus
Christ our Lord. Amen."
*Kyrle
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 476 "More Love to Thee, O Christ"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Choral Prayer Response #446
Offering
Offertory "O Perfect Life of Love" Canning
*Doxology 382
Anthem: "God So Loved The World" Stainer
(#20)
Scripture: I Peter 3:1-12

Sermon: "Wayfarer's Excursion: Godly Living"
*Closing Hymn No. 409 "Who Is on the Lord's Side?"
Benediction
Postlude "O Blessed Home Where Man and Wife" Raison
+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar have been placed by
Mrs. Ann Williams in memory of "Loved Ones"
Serving as Ushers today are: *Richard Mangel,
Don Kingsley, Art Carney and Gary Penar.
Mr. & Mrs. Steve Vargo will greet the Congregation
and Visitors at the door this morning.
Nursery will be provided today by Mrs. Elaine Wogan.
Hospitalized: Mr. William Winters
Dan Bosko, Carl Vinroe, and Bill Pflugh will be
visiting the Hospital this week. They will also be
visiting a shut-in and a non-attending member.
There were 150 with 10 visitors attending last Sunday.
Tonight - Youth Fellowship with Marty Henry, Rob
Sybert and Howard Jaillet.
Monday - 6:00 - Dinner for all Teachers and Officers
of the Church School in Rehoboth Hall. This is a
reorganizational meeting - so come up with your
thinking caps and lets get Church School off the ground.
Monday - 7:30 - Elders Association meeting in the
Undercroft.
Tuesday - 6-8 - Aerobics in Rehoboth Hall
Wed. - 7:00 - Church Council in the Undercroft
Thursday - 6-8 - Aerobics in Rehoboth Hall
Thurs. - 7:15 - Chancel Choir Rehearsal
Thurs. - 8-10 - Basketball in Rehoboth Hall
Easter Egg candy forms are due in today. Please make
sure you give them to Bill Sheppeck today. If you
have not ordered yours, place your order with Bill
today. Tomorrow we order the candy.
If you know of anyone wishing to join the Church put
a slip of paper in the offering plate and you will
be contacted by the Pastor. New members will be
received on Palm Sunday.
Love Leaves are in the back of the Sanctuary - they
will be collected on Easter Sunday
Year Books are available in the office - See Bea
Friday, March 4, at 7:30 - World Day of Prayer - in the
Salvation Army.

DAILY BREAD & LENTEN BOOKLETS ON
TABLE IN PARTYEX

Wayfarer's Excursion: Godly Living
Scripture: 1 Peter 3:1-12

In his letter we dealt with P's concern 4 entire body
Blievers; has try impress the life earth short, yet they
2B productiv Xpian
Ther thoz lk 4 2nd Cum Js & attitud do nothin, wait
P's mesag B activ Xpian whil liv this life
Now Bcum mor specif start deal women & wivs
vs 1=Bcz present day fem movment this subj takn comp
out contex & no understud tru meaning
Sinc fal man G made chain comand 2B folo
He ordain man 2B hed household; wif 2B subj 2 husband
This wher hav probd Bcz no underst wat B sed
SUBJECTIN=as P spel out mean plac undr, arrang undr,
submit 1self, rendr obed
It no mean persn subj los identy, no mak inferior
Prime examp Js Himself=10:30; 33; 14:28 John
He 2nd part Trinity, equal 2 God; but as human ~~xxxxxx~~
subjec self 2 obed un2 deth, evn deth on cross
Paul say this also 1 Cor 11:3
Can U C wat subj is now? It no plac sum' infer posit
or mak persn no acct; merly mean we tak rol G giv
& liv as He desir
But ther mor import rol subj P talk than mos peop re-
cogniz & go on vs 1b=READ
wat say=actins Xpian wif hom hav far reach effects
men in minority erly Xpian church; mor women acpt Xp
I Bliev stil tru 2day; women generl hav mor desir 4
spiritul thing than men & part due masculin imag men
imag=sissy stuf pray, cary Bibl, spk of Js/God
Mos women no hav thez hangups
P tel womn if hav unBliev husb can win 2 Xp by exampl
NO J sed=without word & this mean no nag
naturl defens women is nag, nag, mor nag
duznt accomplish objectiv & P say this
Conversatin=mean Bhavior, conduct, actins & cum from
word mean steer ship=Engl word closest=VIRTUOUS
Virtuous wif turn non-Bliev husb 2 Lord is wat P say
Vs 2=agin it Bhavior, pure, who hol rev 4 God, Fear God
(Illus woman by exampl bring husband 2 Xp)
It actins, spk loudr than words, no mak woman inferior
2 man, in fact, woman hav edg ovr many men
But P no jus concern ovr attitud wivs, concern dreas &
appearance
Vss 3-6=Styl Rom/Grk worl 4 womn twist, pile hair top
he use jewlry 2 compliment, accentuate it
Bcam contes C who outdo othrs & sum erly Xpian brot
thez things with them in2 the church
P no say nevr wear jewlry, fix hair, decent clothes

just spk agn othrs, but on this part
pt them bak 2 women OT lik Sara & say=vs 5
(adorn themselves in subjectin un2 ther own husbands)
(I. is Athenian Gen & wif quot 2 visitor)
This wat P try say 2 Xpian women
It innr thing mor import, that which in hart mor
import than hairstyl, makup, clothing, jewels
Nov spokn Godly Liv 4 wivs, women, spk 2 men
Vs 7=only 1 vs, yet contain all man need 4 rol husband
Knowledg=man kno wat expec him; husb, fathr, profidr,
protectr, keeper of wif & childrn, & home
This com knowl or it shud B
Giv Honor etc=Shud accept wif as B real valu & this
wat honor mean in Grk
2 underst he phys stronger than wif, Bcz biolog dif
& no mak her weakr anyway
2gethr they 2B heirs wat G has 4 Blievers thru Js Xp
But if frictin, martial discord, then devotinl walk with
G interup & this=that Ur prayrs B not hindered mean
Now hav talk wivs, husbands, P turn 2 genral things
Vs 8=Finally no mean end, jus end previus ideas
3 adj no find elswher NT
LIKEMINDED=no think all alik, imitat ea othr; mean all
2 seek mind of Xp
COMPASSIN=bettr word=Empathy; 2b empathetic 2 ea othr
1 hurt, 1 cry, all hurt/cry; shar 1 nothr burdns that
is mark of Xpian
LUV AS BRETHREN=Grk=PHILADELPHOI=brother loving
This mean luv Brothrhod as pt las wk, 2 luf feloBlie
Felo Xpain 2B bnd up ch & liv Vs 9=READ
No retaliatin, insted, rendr blessing=Bles thoz curs U
do gud 2thoz hate U, pray 4thoz despitful use U, & pers
t t Serm Mt, & Peter was there & herd it
Thuz liv, act this way wil inherit blesing P say
Blessing=from Ps 34, Jew of erly Ch knu it
Vss 10-12=READ
Godly man wilseek liv as G want; lif wilB 1 seek do
riteness & avoid evil
reason=Bcz G C wat happn; hear wat hap; kno wat hap
G want 2B at hart livs as striv liv Xpian lif
In fact, He ther but is He abl 2 get thru?
(Illus prof & nuclear power plant, bil 5005)
G hammer away our harts daily 2get us start rt direct
He strik at soul 2get 2open up 2 Js Xp
Thruout NT tol ovr & ovr of Js Xp & how came 2 sho G
2 r n; P tel erly Ch this in all his letter
G ant us 2kno this 2day, that luv us & evr present
G want us 2kno Js taut, demonstrat how liv Godly LIV
& this posib onlt thru Him; wil we open our harts
2 Him & demonstrat we Blog 2 Him by seek liv Godly
lives evr, walk of life?

"Wayfarer's Excursion: Godly Living"

Scripture: 1 Peter 3:1-12

In this letter thus far we have dealt with ~~mostly generalities~~ Peter's concern for the entire body of believers. He has tried to impress upon them that though the life upon earth is but a brief span of time, yet in that time they were to seek to be productive Christians. There were those who were looking for the Second Coming of Jesus Christ and as a result they adopted an attitude of doing nothing and just waiting for that event to take place. Peter's message is one of being an active Christian while living this life. But now he becomes a bit more specific and starts to deal with women and wives, with husbands, and then with the entire body of believers. These are the divisions as found in this section of Scripture.

Peter begins in verse 1 by saying, "Likewise, ye wives, be in subjection to your own husbands." We must stop here and analyze what Peter is actually saying. Because of the present day feminist movements this present subject has been taken completely out of context and as a result is not understood in its true meaning.

Since the fall of man God made a chain of command to be followed. He ordained that a man is to be the head of the household. The wife is to be "Subject" to her husband. This is where we get into problems because we don't understand what is being said. "Subjection" as Peter and others spell it out, means to "place under, or arrange under, to submit one's self, render obedience." It does not mean that a person who is in subjection to another loses identity. It in no way means that the one person is inferior to another. A prime example of this is Jesus Christ Himself. In John 10:30 Jesus says, "I and my Father are one." For this the Jews became angry and in verse 33 we read, "The Jews answered Him saying, 'For a good work we stone thee not, but for blasphemy; and because that thou, being a man makest thyself God.'" They knew Him only as a man. But later Jesus said in John 14:28, "My Father is greater than I." Here we see the subjection of Jesus Christ to God. He is the second part of the Trinity. As such He is equal with God. But as a human, He submitted Himself and became obedient unto death, even death on a cross. Can you see now what subjection is? It doesn't place one in an inferior position, or make the other person of no account. It merely means that we each take the role which God has given us and live it as He desires.

But there is more importance attached to this role of subjection that Peter is talking about than most people recognize. He goes on in the first verse, and also verse two, "That, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear." What Peter is saying here is that the

actions of a Christian wife could have far reaching effects in the home. He says, "If any obey not the word," and he is speaking of pagan husbands. Men were in the minority in the early church. ~~xxxxxx~~ More women accepted Christ and responded to the Gospel than men. I believe this may be still true today. Women generally have more of a desire for spiritual things than men. This is partly true because of the ~~xxx~~ masculine image many men want to carry around with them and perpetuate. That image is that it is sissy stuff to pray, or to read the Bible, or to speak of Jesus and God. Most women don't have these hangups. So Peter is telling ~~xxxx~~ the women that if they have an unbelieving husband in their household, they can win that husband to Christ by their example. Notice he says, "They also may without the word be won by the conversation of the wives." This means without nagging. The natural defense of a wife to get something done is to nag and nag, and nag again. This doesn't accomplish the objective and Peter was telling them that. The term, "By the conversation of the wives," means the behaviour of the wives. How they conduct themselves. We said ~~xxxxxx~~ ^{before} this word conversation didn't mean speaking or talking, but it meant the conduct, behaviour, or actions. It comes from a word which had to do with the steering of a ship, the turning of it. The english word which comes closest to it is, "Virtuous." So a ~~virtuous~~ virtuous life is what will turn a non-believing husband to the Lord, is what Peter is saying. This is added to by him saying, "While they behold your chaste conversation coupled with fear." Again it is the behaviour, the virtuous wife who is pure, and who holds a reverence, or fear of God, which will do the job of bringing the men to the Lord.

(Illustration of woman's actions leading her husband to the Saviour)

You see, it is actions which always speak louder than words. This doesn't make any woman inferior to a man, in fact we can see these Godly women have an edge over many men.

But Peter was not just concerned about the attitudes of the wives, he was concerned about their dress and appearance. He said, (read verses 3 to 6).

It was the style in the Roman and Greek world ^{for women} to twist and pile their hair on top of their heads and then to use golden jewelry to accentuate it. It became a contest to see who could outdo all the other women. And some Christians who came into the early church brought these styles and customs with them. Peter was not advocating never wearing jewelry, or fixing their hair, or having decent clothing. He was just speaking out against the over emphasis on this practice. He pointed them back to the women of the Old Testament. Those Godly women like Sara and he says as we read in verse 5, they ~~xx~~ "Adorned themselves being in subjection unto their own husbands."

(Illustration of wife of Athenian General Phocion and well dressed visitor)

That is what Peter was trying to say to Christian women. It is the inner things, that which is in the heart which is of more importance than hair styles and makeup, and clothing and ~~jewelry~~ jewels.

Peter has spoken of Godly Living for wives and women and now he devotes some attention to the men as verse 7 points out, (read this). Although this is only ~~one verse~~ one verse, yet it contains all that a man needs to properly understand his role as a husband.

He says, "Dwell with them according to knowledge." The man knows what is expected of him. He should be the provider, the protector, the keeper of the wife and children. This is common knowledge, for any man, or at least it should be. And it is also common knowledge that the husband is to, "Give honor unto the wife, ~~and~~ as unto the weaker vessel." This means he should accept his wife as being of real worth, of value, and this is what the word "honor" means in Greek. But he is also to understand that physically he is stronger than his wife because this is a ^{only} biological difference and does not make her weaker in any other way. Together they are both heirs of all that God has for believers through Jesus Christ. But if there is friction, marital discord, then his devotional walk with God will be interrupted, which is what Peter means by the words, "That your prayers be not hindered."

Now that Peter has addressed his remarks to husbands and wives, he turns to more general things again in verses 8 through 12. In verse 8, he says, "Finally," and this doesn't mean this is his final thought in this letter, but instead, it is his final thought on these ~~ideas~~ previous ideas. He now gives three adjectives which are not ~~found~~ used anywhere else in the New Testament. First it is, to be, "All of one mind," or "likeminded." This doesn't mean they all think alike, or imitate one another. But it means to all be seeking the mind of Christ. Then he says they should be, ~~be~~ "Having compassion one of another." A better word perhaps would be "Empathy." They were to be empathetic with one another. When one hurt, they should all hurt; when one cried, they should all cry. In other words they should share one another's burdens. That is the mark Christians should have for each other. Then he says they are to, "love as brethren," and that word in the Greek is PHILADELPHOI, which literally means, ~~liking~~ "Brother loving." And this of course means to love the brotherhood as we pointed out last week, or to love fellow believers.

Fellow Christians are to be bound up in the church, "not rendering evil for evil, or railing for railing," not getting even for anything done to them by other Christians in other words. Instead, they are to ~~be~~ render "Blessing." They are to follow what Jesus said and that is "To bless those that curse you, do good to them that hate you, and pray for those which spitefully use you, and persecute you." That is again, from the Sermon on the Mount and Peter was there and heard it.

Those who live and act in this manner Peter says, will, "Inherit a blessing."

That blessing is straight from the 34th Psalm which the Jews of the early church knew very well. (read verses 10 through 12)

That blessing is that the Godly man will seek to live as God desires him to live. That life will be one in which he seeks to do righteousness and avoid evil. The reason for this is because God sees what is hapenning, He hears what is taking place, and He knows all of these things. God wants to be at the very heart of our lives as we strive to live the Christian life. In fact, He is there, but is He able to get through?

I don't know whether this actually happened or not, but there are some large nuclear energy plants throughout the world.

(Illustration of plant not functioning properly; no one could correct it and eminent professor in field called from his university for consultation; surveyed situation, requested hammer; struck pipe and all functioning; bill for \$5005. Forestriking blow - \$5.00; For knowing where to strike blow-\$5000.)

God is hammering away at our very hearts daily to get us started in the right direction. He is striking at our souls to get us to open up to Jesus Christ. Throughout the New Testament we are told over and over again of Jesus Christ and how He came to show men God. Peter is telling the early Church this in all of this letter. God wants us to know this today, that He loves us and is ever present. God wants us to know that Jesus taught and demonstrated how to live Godly Lives and this is only possible through Him. Will we open our hearts to Him and ~~let Him~~ demonstrate we belong to Him by seeking Godly Living in every walk of life?

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Third Sunday in Lent March 6, 1983
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Danny Mangel, Amy Covert - Acolytes

+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "Jesus, I Live to Thee" Gigault

*Processional Hymn No. 322 "When morning gilds the skies"

*Ascription

*Exhortation

*Confession (In Unison) "Mighty God, by your power is Christ raised from death to rule this world with love. We confess that we have not believed in Him, but fall into doubt and fear. Gladness has no home in our hearts, and gratitude is slight. Forgive our dread of dying, our hopelessness, and set us free for joy in the victory of Jesus Christ who was dead but lives, and will put down every power that hurts or destroys, when your promised kingdom comes. Amen."

*Kyrie

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri

Who's Who in the Pew

Announcements

Joys, Concerns, Prayer Requests

Hymn No. 400 "Have Thine own way, Lord!"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer

Choral Prayer Response #446

Offering

Offertory "Take My Life and Let It Be" Van Hulse

*Doxology 382

Anthem: "Ready, Lord"

Avery/Marsh

Scripture: I Peter 3:13-22

Sermon: "Wayfarer's Excursion: Sincere Imitation"

*Closing Hymn No. 345 "Crown Him with Many Crowns"

Benediction

Postlude "Lord, Lead The Way the Savior"

+ + + + + *Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed by

Mrs. Ellen Bauer in memory of "Loved Ones"

Serving as Ushers today are: *Charles Penar, Dan Bosko, Dave McMillin

Mr. & Mrs. Harry Davis will greet the Congregation today.

Easter Lilies will be \$5.25 - sign up in Narthex.

Nursery will be provided today by Mrs. Bonnie Vensel.

The attendance last Sunday was 183 with 26 Visitors

➤ Hospitalized: Mr. William Johnston - OUT
Debbie Melton and Nancy Dellen will be visiting the Hospital this week - plus a shut-in and an non-attending person.

***Monday - 7-9 - Basketball

Tuesday - 6-7 - Aerobics : Thurs. - 6-8 Aerobics

Wed. 7:00 P.M. Chancel Choir Rehearsal

To date \$1,023.00 has been given on the P. A. System.

As you know 3/4 of the money (around \$2,000.) had to

be in before the P. A. System would be purchased.

Activities coming up - Bake sale March 26 at the Butler

Mall. Easter Egg Hunt - March 26 at 11:00 either at

Alameda Park or at Easter Seal Society. Rainbow girls

will help hide eggs.

March 27 - Youth from the Church will go Roller Skating.

Bus Fund has a total of \$2,281.75 in it at present.

➤ April and May you can "Rent a Kid" from the Youth to help with work. *CONTACT MARTY HENRY PLANNING STAFF*

We need Vacation Bible School Directors (2) It will not

be long until June will be here.

Elders and Deacon Classes will begin April 10 and run

for 5 Consecutive Sundays thru May 1st.

A food collection (Non-perishable) goods will be collected in the Sanctuary. If you need help contact the

office (no mention of names will be printed or known)

***Monday - 7:30 - Women's Mary Prugh Circle meeting.

WE NEED PEOPLE TO CALL ON HOMES TO GET MORE PEOPLE

BACK IN THE CHURCH SCHOOL. IF YOU CAN HELP WITH THIS

PROJECT - CONTACT THE OFFICE OR PEG NAZARUK, Ch. School

Supt.

"Wayfarer's Excursion: Sincere Imitation"

1 Peter 3:13-22

Ea sectin Scrip this letr of P contain ideas 4 pilgr
or yfarer as strugl faith worl definitely Ungodly
Ea sectin stirv giv encouragmen lif brief duratin
but musB liv Xpian manner lk 2 eternty which G wil
p' yid 4 His own

This partit sectin divid 2parts

1st=vs 13-17-spK Blievr's attitud

2nd=vs 18-22-tel Xp's example

Underst this sectin mus harken bak 2 circumstanc
undr which thez erly Xpains liv; sever pers 4 faith,
Thoz unXpian tuk evry ocase mak lif mis; cal names,
unjust acus, in gen liv livs fear, terror
P ask quest=Vs 13=who can hurt if folo wil of God?
vs 14a=hav reward 4 folo G wil=Happy, blessed Beats
Hapines is=B wil suffr evn tho U liv riteously
vs 14b-15=mean B fil courag, no fear & set L apart
in Ur hart=this wat Sanctfy mean

normally G do this persn, individ, but P say Blievr
2 set Xp ~~xxxx~~ apart in hart
reason=Unblievr C Xpian evn mid probs, pers, despair &
all illz lif, but stil hav sumthin keep going
P call=Hope that is in U

UnBlievr ask=How can U hav outlk mid this?

anser=BcuZ Js Xp who is Lord my life

P pt out thoz pers Xpian wilB ashm 4 treatmen Blievr

BcuZ reatin Xpian sho thez circumstanc

Conversatin mean this Vs 16=Conduct, Behaviour as sed

Vs 17=conclud 1st part; he say=obvius do wrong punish

but do rite & suffr, bettr

2 issues P pt out

f st: Blievr atak by Satan 4B Godly, striv liv ritely

Jn say=Grtr He in U, than he who is in world

Xp indwel Blievr & strongr than Satan who in worl &

seek pul Blievr away

Js sed=I hac overcum the worl=overcum powr Satan &

thus Xpian rest His care

Second: P pt out persecutin cum insid Ch as wel

4 saw tim cum wen Ch compos thoz want do wil Xp, &

thoz do thing worldly fashin: Theo Roosevelt sed=

(Illustration of Action daring to do)

This why Peter now add=vs 18=READ

Js prime axamp this: nothing He did relig ldrs of day

had just caus acus Him, but they did

not only acus, plan, plot, finagl, abl bild case agin

hav Him killed

But tho kil body, no cud kil Spirit & That liv harts

livs Blievr's seek 2 liv for Him

Vss 19-20=1st prob & 1 mos dif pasag entir Bib interp
ther R at leas 5 posibiltys meaning, ea quests unanser
but 2 posibs & mayB intertwin; vs not vitl import fait
han on them; they quest may want ask P in eternty
B4 atonment Js 4 mank, plac ded cal Sheol=Heb, Hades
Greek; divid 2=Bosom Abe, Paradis=Butifl Garden, &
1 torment=Blievr's G, unBlievr's

Gulf Btween illz Lk 16, Js tel Laz & Dives
Js say thief=2day w/Me paradis; then=F in 2 hand Spirit
Apos Cr=Crucified, ded, bury, descend Hades=paradis secti
ther 3 days=vs 19=preach; mean procl Gospel; Herald as
King

Theory=Whil ther Js Heralded as King 2 both sectin

no preach, just heralded

folo res Js, pardis mov hvnly relm Blievr no spokn

descend, but ascend or go up

Second theory: Noah & Ark; ~~xxxx~~ prep 120 yrs & preach

2 them; but Sp Xp preach thru him; G long suffr=120yr

& then destroy water; unBlievr's destroyed

No sav by water=destroy, Noah sav ark on water

Baptism 2nd prob=no sav; outward sign inward Blief

P clos sectin wher Js is this time=Vs 22

Sum up sectin=Blievr 2 imitate Xp in life

Chas Colton say=Imitatin is sincerest form flattery

If 2B imitators Js Xp, musB dun complet sincerty

(Explanatin word SINCERE how cum Eng language)

We R cal 2B Sincere, that is=pure, tru, without falness

(Illus little boy & Js sticking out of me)

Duz worl C Js sticking out of U?

Duz it C that we Sincere in our imitation of Him?

It shud BcuZ we cal ~~xxxx~~ 2liv lik Him, 2act lik Him,

& 2B peop in whom worl C's Him all things.

"Wayfarer's Excursion: Sincere Immitation"

Scripture: 1 Peter 3:13-22

Each section of Scripture in this letter from Peter contains ideas for the pilgrim, or Wayfarer as he struggles with the faith in a world that is definitely ungodly. Each section strives to give encouragement that life is ~~but a brief~~ of brief duration, but it must be lived in a Christian manner, looking to the eternity which God will provide for His own.

This particular section of the 3rd chapter is divided into two parts. The first part of verses 13-17, speak of a believer's attitude; and the second part of verses 18-22 tell of Christ's example. ~~This is the only place in the Bible where the word "imitation" is used. It is the sincerest form of flattery. Peter is calling Christians to be imitators of Jesus Christ in spite of what may befall them. He sets before us the reasons why we should imitate Jesus and then he gives us the record of what Jesus really did.~~

To understand this section of Scripture we must once again hearken back to the circumstances under which these first century Christians lived. They were under severe persecution for their faith. Those who were not Christians took every occasion possible to make their lives miserable. They were called names, were unjustly accused, and in general their lives were lived in fear and terror. That is why Peter opens this section with the question, "And who is he that will harm you, if ye be followers of that which is good?, vs 3:13. He is asking who can hurt them if they actually know that they are following the will of God. Then he goes on to elaborate on this and he points out that they have a reward for following God's will, (vs 14a, ending, "Happy are ye"). The word "happy" is the same word as Jesus used in the Beatitudes and that word means, "Blessed." ~~Now~~ Literally Peter is saying, "Happiness is, being willing to suffer even though you are ~~being~~ living righteously."

So he goes on to say, (vs 14b-15). This means to be filled with courage and not fear and ~~if you live as a Christian, the unbeliever is going to set you apart~~ set apart the Lord in your heart. This is what he means by "sanctify." Normally, God sets apart, or sanctifies ~~a person~~ the person or individual. Peter is using this point that the believer is to set Christ apart in the heart. The reason is that the unbeliever will see that the Christian even in the midst of problems, persecution, despair and all of the other ills of life still has something which keeps him going. Peter calls it a "hope that is in you." Then when the unbeliever asks how you can have this sort of outlook in the midst of problems, you will be able to tell him it is because of Jesus Christ who is Lord of your life.

Peter points out that those who persecute the Christian will be ashamed for

their treatment of the believer because of the reaction the Christian is to show in these dire circumstances. This is what he means by "conversation" in the 16th verse. That word as we said before means, "Conduct, behaviour." So he concludes this first part with the ~~xxxx~~ words of verse 17, "For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing." It is obvious of course that doing evil, breaking the law and so on will result in punishment. But living up to the laws of the land and doing what is right punishment is not a normal result of that. And Peter says to suffer wrongfully for doing right, is better than to suffer ^{just} for doing wrong.

There are two issues involved here as Peter is pointing out. The first is that the believer will be attacked by Satan for being Godly and striving to live righteously. The Apostle John wrote to strengthen the believers by saying, "Greater is He that is in you, than he who is in the world." He meant of course that Christ indwelling the believer is stronger than Satan who is in the world seeking to pull the believer away. But Jesus said, "I have overcome the world," meaning that He had overcome the power of Satan and thus the Christian rests in His care.

But Peter was also pointing out that the persecution could come not only from outside the church but from within. I believe that he foresaw the time when the church would be composed of those who wanted to do the will of Christ and of those who sought to do things in a worldly fashion. Theodore Roosevelt speaking to this issue once said, (Illustration of "Action: Daring to do") This is why Peter now adds, (read vs 18). Jesus was a prime example of this. There wasn't anything He did ~~for~~ which the religious leaders of His day had a just cause to accuse Him, but they did. They not only accused Him they planned and plotted and finagled until they were able to build a case against Him to have Him killed. But though they killed the body, they couldn't kill the Spirit and that lives on the hearts of believers who seek to live for Him. So Peter now begins this second section which has two problems in it. The first problem is found in the 19th and 20th verses, (read these). This is one of the most difficult passages in the whole Bible to interpret. There are at least five possibilities concerning the meaning here. Each of them ~~xxxx~~ raises questions which are unanswerable. But there are two possibilities which are the most plausible as the solution. In fact, the two of them may be intertwined. These verses are not of such import that our entire faith hangs upon them. This is a question we will want to ask Peter when we see him in eternity.

Before the completed life, the atonement Jesus made for mankind, those who died went to a place called in Hebrew, "Sheol," and in Greek, "Hades." This was a place which was divided into believers and non-believers in God.

The one part for believers was called, "Abraham's bosom," or, "Paradise." The other part was a place of torment and between the two a gulf was fixed. We can read of this in Luke 16, in the example Jesus gave of Lazarus and Dives. On the cross Jesus said to the dying thief, "Today, thou shalt be with me in paradise," and then shortly thereafter He said, "Father, into Thy hands I commend My spirit." ~~xxxxxxx~~ We confess in the Apostles Creed that Jesus was, "Crucified, dead, and buried, He descended into Hades." So when He descended into Hades, He went to the place of the believing dead, or Paradise. And the word "Paradise" by the way, means, "Beautiful garden." Jesus was there three days. In this ^{19th} verse is the word, "Preached." That word can mean two things. One is to "Proclaim the Gospel," and the other is to, "Herald," used in terms of "Heralding the king or kingdom." Thus one theory is that Jesus died went to Hades to the section called, "Paradise," and while there He was "Heralded throughout both sections as the King being there. He didn't actually preach to anyone, because if He did so then it means the dead have a second chance for salvation and nowhere is this taught in God's Word. Then following Jesus' ~~the~~ resurrection, at His ascension Paradise was moved to the heavenly realms. Believers are no longer spoken of as "Descending," but of "Ascending," or going up.

The second theory has to do with Noah preparing the ark. This task took him 120 years. During this time he was preaching to the people around him. But it was the Spirit of Christ which was actually speaking through Noah. During this 120 year period God waited and was "long suffering" as Peter says. But then God moved and destroyed the world and all of the unbelievers. Only 8 were spared and Peter says they were ~~spared~~ saved by water. It was the water which destroyed all the rest, yet it was the water which made it possible for Noah and his family to ride out the flood safe in an ark. That is what is meant by being saved by water and it does not mean that there is salvation in baptism which is the second problem which arises in the 21st verse. Baptism is merely the applying of water to symbolize ~~xxxxxxxxxxxx~~ an outward sign of an inner belief. So this then is the two theories ~~xxxxxxxxxxxx~~ which are the most plausible for what Peter meant.

Peter closes this section by pointing out ~~what~~ where Jesus is at this time, (read vs 22). But the importance of this section is to point out that the Christian is called to be an imitator of Jesus Christ. Charles Colton ~~the~~ an English writer of the 19th century said, "Imitation is the sincerest form of flattery." If we are to be imitators of Jesus Christ it must be done in complete sincerity. We are called to be "Sincere Imitators" of Him. ~~Thexword~~ How we have come to have the word "sincere" in our English language is an interesting thing. The word comes to us from the Latin, "SINE CERA" which means,

"Without wax." A wealthy person, or someone of rank would employ a scultor to sculpt a bust of them or a member of the family. If the scultor's chisel slipped he might cut off the nose, or an earlobe. Or perhaps he would cause a gouge in the cheek or the forehead. Rather than scrap that piece of marble or stone, and start over, many of them would take wax similar to the color of the marble or stone and mold it to the shape of the nose, earlobe, or gouge. The only way to tell if there were no wax moldings in the bust was ~~the~~ twofold. One test was to take it out into the sunlight and examine it, closely. There in the bright light it may be discovered. But if it was done too cleverly, the second test was in a heated room. They didn't have central heating as we have and could not control the temperature evenly. ~~So much like the wood stoves and coal stoves many people have today, the wax on the bust would be so much like the room heated room wax have~~ Many of you still remember the old coal stoves and wood stoves from years ago, and which many are using today which overheat a room and it was in that atmosphere the wax would get soft and lose its shape, or fall off and it was discovered the bust was not "Sincere," not, "Without wax." It could not stand the close scrutiny of the sunlight.

We are called to be "Soncere," that is pure, true, without any falseness.

(Illustration of little boy and "Jesus sticking out of me")

Does the world see Jesus sticking out of you? Does it see that we are sincere in our imitation of Him? It should because we are called to live like Him, to act like Him, and to be people in whom the world sees Him in all things.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Fourth Sunday in Lent March 13, 1983
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Danny Mangel, Amy Vargo - Acolytes

ORDER OF WORSHIP - 11:00 A.M.

Prelude "Jesus, in Thy Thirst and Pain" Handel

*Processional Hymn No. 323 "Holy, holy holy!"

*Ascription

*Exhortation

*Confession (In Unison) "Father Almighty, We know that we have gone into hiding, even though we have been made for thy glory. We have tried to keep away from thy presence. Forgive us and bring us once again to the place where we may see thee and sing praises to thy majesty; through Jesus Christ Amen."

*Kyrie

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri

Who's Who in the Pew

Announcements

Joys, Concerns, Prayer Requests

Hymn No. 442 "O Master, Let Me Walk with Thee"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer

Choral Prayer Response #446

Offering

Offertory "Lamb of God, Pure & Holy" DiLasso

*Doxology 382

Anthem: "A Lenten Prayer"

Powell

Scripture: 1 Peter 4:1-6

Sermon: "Wayfarer's Excursion: Ethics"

*Closing Hymn No. 613 "Fight the Good Fight"

Benediction

Postlude "Soldiers of The Cross, Arise" Lenel

***** *Congregation Standing *****

The Lovely Flowers on the Altar have been placed by

Mrs. Mid Diefendorfer in loving memory of her "Husband"

Serving as Ushers today are: *Alta Kradel, Lois

Stokes, Grace Riddle and Peg Nazaruk

Mr. & Mrs. Gottlob Kradel will greet the Congregation at the door this morning.

Hospitalized: Mrs. Avida Miller

Attendance last Sunday was 155 with 11 Visitors

Don Kennedy and Ray Covert will be visiting the Hospital

this week. They will also be visiting a shut-in and

an non-attending person.

Today - pick up egg candy order after church in the

kitchen. Also we have lots of extras to distribute.

Money due in by March 20th

Monday 7-9 - Basketball

Tuesday and Thurs. - 6-8 - Aerobics in Rehoboth Hall

Wed. - 7:00 - Chancel Choir Practice

Mrs. Debby Christie will be in the Nursery this morning.

Bake sale at Butler Mall - Saturday, March 26 - sponsored

by Activities Committee. Home-made pies will be

featured. Contact Phyllis Tait or Sandy Sheppeck if

you want to donate a couple pies.

Wed. - 8:30 - Elder and Pastor meeting

Wed. - 7:30 - Golden Circle Meeting - make favors for

trays at Sunnyview Home

Thurs. - 10:30 - Mary Martha Circle Meeting at home of

Mary Lou Davis.

New Members will be received on Palm Sunday.

Men's Good Friday Fellowship Breakfast- YMCA - 6:00

A.M. - See Ken Weitzel and J. Walter Harmon for tickets

Women's Good Friday Breakfast - YWCA Auditorium. Guest

Speaker - Rev. Jean Henderson - 7:30 A.M. \$175 per

person - Reservations are required - call 287-5709

We are still in need of Directors for the Vacation Bible

School. If you can possibly help with this project

please let someone in the office know.

Easter Lilies are now being ordered - please sign up

in the Narthex or let Bea know if you would like to

have a Lily. \$5.25

We need persons to visit in the homes for Church School.

"Wayfarer's Excursion: Ethics"
Scripture: 1 Peter 4:1-6

Ex=Hershel Walker,football player;Man set fire to self
& ws TV cover,15 sec;hypo quest=pioneer famly,baby,
indians etc

14As Hershel Walker,wat wud U hav dun? As Xpian?
2=J TV cruman wat wud U hav dun? As privat citizn?
Xpian?

3=Wat wud U hav ansered?

Wat R Ur ethical values?

Peop P's day struggl theirs;If stud up 4 faith,made
sport of,persecuted,many put 2deth

Was it worth B Xpian in Unxpian world?,this quest
wrestl with daily

P spok 2them thru lett'r w/words=Vs 1=Read

He tel Blievr 2prep self much lik Js prep Self 4
suffr & deth

Arm Self=analgy Gr solder puton protectiv armor,&
B reddy 4 battle

P knu ea Xpian fac posibilty suffr 4 faith;need Bpre
pared & only adeq protec 2do lik Js did

B of Same Mind as Js=2kno out ther lurk Calvry may
hav 2climb

Only way 2B prep 4it,2B arm w/things of God

Vs 1a=refr 2 Xpian who Bcuz faith=Suffr in flesh"

but this Blievr no free from sin

CEASED=rest;Blievr no hav sinles perfectin this life,

but he at rest ,away from dominatin of sin

Vs 2=spel this thot out as wel;Bcuz Blievr ~~xxxx~~ 2B
free entaglmnts of worl;Bcuz free thru Xp,shud striv
liv 4 G & not thing this lif which tempt,lur,pul a
person away from God

Vr 3=list thing Blievr shud B free of

1.tribut 2 Gentils Bcuz Blievr liv mosly Gentil world

List P giv,same list cud giv 2day,not nu,nevr wilB

Thez idols man folo 2day as wel

P try impres thez peop Bcuz hav turn lif ovr Js Xp,

ther pric 2B paid & spel out Vs 4=READ

Blievr shud kno 1nce turn lif aroun,4mer crowd wil
pok fun & try entic Blievr bak old ways,dives,& crowd

No one hate 4mer drunk,carouser than thoz 1nce run/w
(Illus man,Blief miracles,G turn beer/whisky ffurrtur

P striv giv Blievr bakbon stan agin crowd Bcuz ther
wil cum day of reckon

Lk wat say bout this=Vs 5=READ

Thez peop may mak fun U,taunt,teas,mayB spred ligs,

Bc U folo Js Xp=but wil 1day stan B4 HIM=(shudB Cap)

That HIM=Js Xp,judg of all men.mankind

Wil hav 2 anser why turn baks on Him,& why they hav
abus torment thoz who wer Blievr

Vs 1P giv encourag word 4 Blievr

remind them lk bakward 2 peop 2 whom Gospel preach;
they hear,they acctpt,they liy, they dy

Bc) they acctpt Js Xp wer judg by men whil in flesh,
(word Accord 2=mean dwn & spk of dominatin)

Thez Xpian dominated,or judg by unBlievr,suffr 4
faith

But all past & they now liv hvn w/God sp bodies

Encouragmen that man may do utmos pul from God

& faith,but no can do if U truly Blon 2 Him

P talk this Scrip of ETHICS

Wat is Eth thing 4 Xpian 2x 2 do? Is it grab mos
mony can,desrt thoz hav work help bring us 2 preser

worth in compny,busnes,or football team?

Is it ethics 2 watch spectacl harm,hurt sum1 els?

Is it Ethics 2 lk out 4 self 1st,evn if means sum1

els destroyed in proces?

(Illus teenagr,dentis appt=push sted pul)

many us lik that girl,

We've herd serms,sung hymns,kno Theolgy,but wil not
lern dif Btween liv 4 G,& liv 4 worl

On Sundy play the liv 4 God bit,Mon thru Say play

liv 4 worl bit

We involv battl wil not B won by conform 2 worl

It battle use Ethics of Js Xp

It battl requir everday,individuly seek as P say,

That B ievr shud no longr liv rest of his time in
the flesh to the lust offmen,but to the will of God.

"Wayfarer's Excursion: Ethics"

Scripture: 1 Peter 4:1-6

A young man played football at a major university for three years. He was very gifted, an excellent runner and as a result gained a tremendous amount of yards for the team. In his third year they had an unbeaten season. They were in a major bowl game on New Year's day and only in this game were they defeated. The young man ~~had~~ was selected as the Heisman Trophy winner for that year, ~~an honor which is given to the player~~ the highest honor a college football player can receive. That young man had one more year ~~if~~ to play college football and it was a certainty that he would ~~set~~ a new collegiate record for yards gained in a career. Not only that but he ~~would probably have run in the 1984~~ ~~if~~ was eligible to represent the United States in the 1984 olympic games as a runner and it was a good certainty that he would win one of the coveted medals. But some people from a new professional football team approached him with an unbelievable sum of money. He accepted their money, quit college and began playing football last Sunday. His name of course is, Hershal Walker from the University of Georgia.

What would you have done? Now as a Christian, what would you have done?

A man said that he was going to set fire to himself in a certain town and he was going to do it for everyone to see. He contacted the local television news department so he was certain it would be televised. The television news crew arrived early and had everything set up before the man appeared. He proceeded to douse himself with a liquid and set himself on fire. The television cameras were turned on and for at least fifteen seconds this spectacle was filmed and no one tried to stop it. It was stopped then and the man was taken to a hospital for treatment.

If you were the news director of the television station what would you have done?

If you were one of the television crewmen, what would you have done?

As a private citizen watching this spectacle, what would you have done? As a Christian, what would you have done?

Lets look at another example: A teacher is teaching a class. He poses a hypothetical question to them. A group of people ~~living in a log house with~~ lived in a small area in the midwest. They were several families who were ranchers. Their houses were made of logs with sod roofs. These houses had cellars dug beneath them where food and things were stored. The threat of marauding indians was constantly with them. The men ~~never~~ went outside without their firearms. One day a group of indians came driving toward this small populace ~~if~~ shooting anything and everything in sight. Those who were outside fled to ~~their~~ the safety of their houses, or were shot trying to get there. Some of the men who were near home began returning the fire. The indians surrounded the houses and began shooting fire arrows and setting them on fire. Soon all of the homes were in flames. As the houses collapsed, the indians drove over the fallen roofs shooting anything that moved. One family was able to get to the safety of the cellar and there in the darkness they huddled as they heard the indians looting and ransacking above their heads. The family consisted of a man, his wife, several older children and a small baby. While this was taking place the baby in need of attention began to cry. The question was asked, "What would you do in this case knowing that the crying baby would let the indians know of the whereabouts of the family and probably kill all of them?"

The majority of the class answered, "Strangle the baby and kill it." This was not a class of high school, or even college students. It was a Seminary class of students being taught to be Ministers of the Gospel of Jesus Christ. In that instance, what would you have answered? The textbook being taught from

was entitled, "Situation Ethics," by Joseph Fletcher a clergyman.

~~xxxxxxx~~ What are your ethical values? The people of Peter's day were struggling with theirs. If they stood up for their faith they were made fun of, persecuted, and many of them were put to death. Was it worth it to ~~be~~ try to be a Christian in an unChristian world? These were the questions they wrestled with daily. Peter spoke to them through his letter with the words, "Forasmuch, then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin." He is actually telling the believer to prepare himself much like Jesus prepared Himself for His suffering and death. Peter uses the analogy of "arm yourselves," which has to do with a Greek soldier putting on the protective armor and being ready for battle. Peter knew that each Christian faced the possibility of suffering for his faith. For this he had to be prepared. The only adequate protection was to do as Jesus did. Being of the same mind as Jesus is to know that out there lurks a Calvary we may have to climb. The only way to be prepared for it, is to be armed with the things of God. At the end of this first verse Peter says, "For he that hath suffered in the flesh hath ceased from sin." This is referring to the Christian who because of the persecution for his faith, ~~suffering in the flesh~~ "suffers in the flesh. But this same believer is not free from sin, the word "ceased" means to ~~rest~~ "rest." The believer does not have sinless perfection, not in this life, but he is at "rest" or away from the domination of sin. This is further spelled out in the 2nd verse where we read, "That he no longer should live the rest of his time in the flesh to the lust of men, but to the will of God." The believer is to be freed from all of the entanglements of the world. Because he has been freed through Christ, he should be striving to live for God and not for the things of this life which tempt and lure and pull a person away from God. Peter then lists the things of the world from which a believer should be free. (Read verse 3). He attributes these sins to the Gentiles because these believers were living in a mostly Gentile world. The list which Peter gives is a list which suits our day and age as well. It is not a new list, nor will it ever be. The list includes all of the entrapments the world has to offer which pull man away from God. These are the idols man is following today as well. Peter is trying to impress upon these people that ~~when they~~ because they have turned their lives over to Jesus Christ, they must be aware there is a price to be paid. He spells this out in the 4th verse where we read, "In which they think it strange that ye run not with them to the same excess of riot, speaking evil of you." The believer needs to know that once he turns his life around, the former crowd is going to poke fun at this and try to entice the believer back to the old haunts and dens of iniquity. No one hates a former drunk or

carouser, than those he once ran around with.

(Illustration of Tom, his belief in miracles, but the miracle God did in turning beer and whiskey into furniture).

Peter is striving to give the believer the backbone to stand against the crowd because there will come a day of reckoning. ~~Listen to what~~ Look at what he has to say about this as recorded in the 5th verse, "Who shall give account to Him that is ready to judge the quick and the dead." These same people who ~~are~~ may make fun of you and taunt you and tease you, and may even spread lies about you because you are a follower of Jesus Christ, will one day stand before "Him" (and if your Bible has a small letter it should be a capital "H" in front of Him), because it is speaking of Jesus Christ the Judge of all mankind. They will have to answer to Him why they turned their backs on Him, and why they may have abused and talked about those who were believers.

Peter closes this section with the encouraging words of looking backward to know what ~~is~~ is reserved for each believer in the future. He says, "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

Peter is merely saying that there were once people to whom the Gospel was preached, who accepted Christ, they lived their lives and they died. Because of their acceptance of that Gospel, of believing in Jesus Christ they were "judged" by men while they were in the "flesh" or were alive. The word which is translated, "according to," means "down" and speaks of domination. These Christians were dominated, or judged by unbelievers, suffered for their faith. But all of that is past and they now live in heaven with God in their spiritual bodies. The encouragement is that man may do his utmost to pull you away from the faith but he cannot pull you away from God if you truly belong to Him.

Peter was talking to these believers in this Scripture about ethics. What is the ethical thing for a Christian to do? Is it to grab the most money we can and desert those who have worked with us to help us to bring us to our present ~~work~~ worth in a company, or business, or football team? Is it ethics to want to watch a spectacle of something that harms someone else? Is it ethics to look out for ourselves first even if it means to destroy someone else in the process?

(Illustration of teenager, dentist appointment, high intelligence etc, #554, Sunday Sermons Treasury of Illustrations, Volume II).

Many of us are just like that girl. We've heard the sermons, We've sung the hymns, We know the theology, but we will not learn the difference between living for God and living for the world. On Sunday we play the living for God bit, and Monday through Saturday we play the living for the world bit. We are

in a battle which will not be won by conforming to the world. It is a battle using the Ethics of Jesus Christ. It is a battle that requires that every day ~~xxxxxxPeterxxays~~ individually we seek as Peter says, "T^{at} he no longer should live the rest of his time in the flesh to the lusts of men but to the will of God."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Fifth Sunday in Lent March 20, 1983
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Chris Andrews and Traci McMillin - Acolytes
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "All Hail the Power of Jesus' Name" Fleischer
*Processional Hymn No. 325 "All Hail the Power of Jesus' Name"
*Ascription
*Exhortation
*Confession (In Unison) "Have mercy upon us, O God,
according to thy loving-kindness; according to the
multitude of thy tender mercies blot out our trans-
gressions, and our sin is ever before us. Purge us and
we shall be clean; wash us and we shall be whiter than
snow. Create in us clean hearts, O God, and renew a
right spirit within us. Cast us not away from thy
presence, and take not thy Holy Spirit from us. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 399 "Jesus Call Us o'er the Tumult"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Choral Prayer Response (#446)
Offering
Offertory "We Give Thee but Thine Own" Schumann #515
*Doxology 382
Anthem: "I Have Only One Life to Live" Artman
Scripture: I Peter 4:7-11

Sermon: "Wayfarer's Excursion: Alertness And
Concern"
*Closing Hymn No. 260 "And Can It Be That I Should Gain?"
Benediction
Postlude: "Christians, Awake!" Handel
+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar have been placed by
Mrs. Genevieve Nohach and Beverly in loving memory
of "Husband" and "Father"
Serving as Ushers today are: *Rob Vinroe, Robert
Dellen, Randy Dellen and Brian Kennedy.
Mr. & Mrs. Ed Walker will greet the Congregation and
Visitors at the door this morning.
Hospitalized- Mrs. Doris Zavacky
Paul Campbell and Art Snyder will be visiting the
Hospital this week. They will also be visiting in
the home of a shut-in and a non-attending person.
Tuesday - 3-10 - Hall has been rented for Basketball
Tuesday and Thurs. 6-8 - Aerobics in Rehoboth Hall
Wednesday - No Choir Rehearsal
Wed. 7:30 - Golden Circle meeting
**Monday - 7:30 - Fidelity Bible Class meeting
Saturday - (March 26) - Bake Sale at the Butler Mall.
We still need pies. Contact Phyllis Tait or Sandy
Sheppeck. Come out and support our sale.
TODAY - 2:00 - Elders will meet with Confirmation Class
Saturday - Easter Seal Egg Hunt - at Alameda Park 11:00
Men's Good Fri. Fellowship Breakfast - YMCA - 6:00 A.M.
See Ken Weitzel and J. Walter Harmon for tickets.
Women's Good Fri. Breakfast - YMCA Auditorium. Guest
Speaker- Rev. Jean Henderson - 7:30 A.M. \$1.75 per
person - Reservations are required - call 287-5709
Tracy Johnston will be in Nursery this morning.
Extra Easter eggs are available. See Virginia Mangel
in the kitchen following service today. First come.
Rev. & Mrs. Granville Cooper will observe their 65th
Wedding Anniversary Easter Sunday April 3rd. Address:
The Alliance Home of The Christian & Missionary
Alliance 770 South Hanover St. Carlisle, Pa. 17013
You can still get Easter Lilies today - Price \$5.25
Please sign up in the Narthex or in on Bea's desk.
Attendance 183 - 11 Visitors last Sunday

"Wayfarer's Excursion: Alertness And Concern"
Scripture: 1 Per 4:7-11

Gosp Mt. 24:14, (READ)

P n w/Js wen sed; P knu Gosp B preach & want peop
erly Ch 2B awar of lif & liv that lif 2 fullest
Had bin spk 2 them of things of past & now spk 2
them of things of futur Bgin by say: Vs 7
P tendency ea persn 2B liv in 1 of 2 grps
Grp sed Js return anytim now & ther no use do anythin
but sit roun wait 4that 2tak plac

This grp wud liv, thrive on anythin of 2nd cum ~~xxx~~ to
the neglect of everything else=(stil hav 2day)
Grp sed Js no cum yet & lul selvz state compacency
ther concern strict 4liv this lif, get everthin, comfs
materil guds & giv no thot 2 end which imminent
So sum yrs pas sinc resur, Ascensin Js Xp; 4them long ti
P no mean worl go end rt that pt, merly pt out time
aproach & as Js sed=wud cum lik thief nite
P admon 2B bout work of L & if shud cum whil still
aliv, wud B fnd faithfl 2 task 2 which called

His admon is 2=ALERTNESS, 2B awak, 2B activ, 2B doing
This wat ment by being sober=we wud say=keep cool
hed, or, B serius bout being Xpian
His cal 2 the Xpian is 2 Watch, & 2B in prayer
the cal same 2 Ch 2day, we R 2B serius bout our comit
that seriousness shud B reflec our prayr livs
P not only ment gen pray whic 2B part Xpian daily lif
but ment pray specif 4end 2cum, & in interim 2B activ
involv seek 2 liv 4 Js Xp

But now P say sumthin may seem 2B strang=Vs 8
mus translat word=CHARITY; has cum 2mean giv aid, help
Gr ment=LOVE; it typ Luv G has 2ward us, & is Luv produc
by 1 sp in our harts

EXT=literal mean=stretched out
This luv 2B our harts, produc by H Sp & is luv that
2B stretched out 2 others

P add=Vs 8b=Was he actual mean covr up sin? Hide it?
gist P's remark as Xpians realiz imperf; hav falts,
hav imperfectins; but thez no keep from B Xpian

Likwis frends, luv 1's hav falts, imperfectins also
Since realiz all same, we R no 2 pt out falts, imperfz,
publish, gossip, or rumor bout them.

Insted, we 2showr luv on felo Xpians, & no notic falts
(Illus Adm, Halsey, Gen Macarthur fishing; both secrets)
This 1biggest prob society 2day; 1 rean so many brokn
marriage, peop no overlk sum falts othr persn

Bu if persn want 2B Xpian, wil luv othr persn evn
with falts

Ex Olivr Cromwel, warts & all

we all hav them & mus str out in luv 2others & 2/
ovrlyk their warts

Do we read of respons Js made 2 Fathr concern His B
sr if lamb 2B slauter 4 all mankind?

Read of say=Lk Fathr, thez peop U ask me 2 die 4 R
all sinners. I Can't do that. I'll die for the
sinles 1's." Do we read that?

Nc p read=I CAM 2CAL SINNERS 2REPENTENC & GIV MY LIF
A RANSOM 4 MANY

Js stret out in luv 2 all mank=Shudn't we do same?

P extend invit 2B rt kind Xpian as read Vs 9

He no talk grp Xpians meet & hav feloship 2gethr
He talk of othr Xpians mite cum in 2 midst, preach,
teach, & travl from nothr plac

Sinc persecu tak plac P knu imperativ felo Xpian share
w/1nothr & this hospitality spk of

P now delv relm gifts B givn by G=Vs 10

Wat actual say=Xpian giv gift/gifts by G

Ea Xpian shud B use that gift, gifts proper way
This wher lack in Xpian 2day, we hav 2many Xpians
who Bliev ther gift is sittin & doing nothing

Can preach bout pray G's directin 2wat gifts mayB
Can giv compl list fnd 1 Cor 12, 13=approx 21,
but unles/until individ Xpian Bcum serius bout wat

he 2B doing 4 God, thoz gifts no discovered
P say we R 2use thez gifts=10B

STEWARDS=1 who govern, rul houshol not his own
U & I R 2run G's houshol; no Blong 2us, but all its
guds & riches at our disposl

We R 2do this Bcu many sid gifts of G
His Grace=Creatin & Redemptin

U&I R 2B about that busnes just as Js was
P sum up with words=Vs 11

phasiz gifts under 2 headings
verbal gifts=preach, teach; ministr gifts=heal, service

But in ea & all thez gifts we 2do them that G may
receiv the Glory as ministr in Name of Js Xp

(Illus girl want chang job Bcu profanity, jokes etc)
This wat P say 2all Xpians every age:

Lk aroun U & B alert 2wat needs 2B dun
B alert 2wat gifts G has givn U

Then B concern enuf 2use thoz gifts among othr Xpi
Xpians, among non-Xpians & do all this 2 G's glory

It is not jus sit idly by & wait 4 2nd Cum of Js Xp,
or 4 deth 2 overtak us

Insted, it 2B activ, & aliv, & living 4 Js Xp ea day

"Wayfarer's Excursion: Alertness And Concern"

Scripture: 1 Peter 4:7-11

In the Gospel of Matthew chapter 24, verse 14, we read, "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Peter had been with His Lord when He had uttered those words. Peter knew that the Gospel was being preached and he wanted those people in the early church to be aware of life and living that life to the fullest. He had been speaking to them of things of the past. Now he speaks to them of things of the future. He begins by saying, "But the end of all things is at hand; be ye, therefore, sober, and watch unto prayer." Peter knew there ~~was~~ was a tendency ~~to~~ for each person to be living in one ~~group or the other~~ of two groups. First there was the group which said that Jesus was going to return at any time and so there was no need to do anything else but wait around for that to take place. ~~This first group would live and thrive on all of the things surrounding the second coming, the end of the world to the neglect of everything else.~~ This first group would live and thrive on all of the things surrounding the second coming, the end of the world to the neglect of everything else. Then there was the group who said that Jesus had not come in this certain period of time and had lulled themselves into a state of ~~complacency~~ complacency. Their concern was strictly for the living of this life, getting all of its comforts and material goods and giving no thought to the end which was imminent.

Not too many years had passed since the resurrection and Ascension of Jesus. Probably around thirty years. ~~The average life span for these people was not long.~~ To these people, thirty years was a very long time and this is approximately the time span which had elapsed. Peter didn't actually mean that the world was going to end right at that point. He was merely pointing out that the time was approaching, and as Jesus had said, would come upon them like "A thief in the night." Peter was admonishing them to be about the work of the Lord, and if He should come while they were still alive, they would be found faithful to the task to which they had been called. His admonition is to "Alertness," to be awake, to be active, to be doing. This is what is meant by being "sober." We would say, "keep a cool head," or, "be serious about being a Christian." His call to the Christian is to "watch" and to be in prayer. The call is exactly the same to each of us in the church today. We are to be serious about our commitment. And that seriousness should be reflected in our prayer lives. Peter meant not only general praying which ~~every Christian~~ should be a part of every Christians daily life. But he also meant praying specifically to be prepared for the end to come, but during that interim period to be actively involved in seeking to live for Jesus Christ. But then Peter says something which may seem to be very strange. In the 8th verse he says, "And above all things have fervent charity among yourselves:

for charity shall cover the multitude of sins." First we need to translate the word "charity." This is an old word which has come to mean giving money or help alleviate suffering and so on. But the Greek word means "Love". It is the type of Love that God has toward us and is the love which is produced in our hearts by the Holy Spirit. The word "fervent" means literally, "stretched out." This love which should be in our hearts, produced by the Holy Spirit, is a love that is to be "stretched out" to others. But then Peter adds, "For charity, (or love), shall cover the multitude of sins." Was Peter actually advocating that we cover up sin? That we hide it? The real gist of Peter's remark is that as a Christian we first of all realize we are imperfect. We have faults, we have imperfections, but these faults or imperfections do not keep us from being Christians. Likewise our friends, our loved ones have faults and imperfections as well. Since we realize that we are all the same, we are not to point out the faults and imperfections of others, ~~mixxxxxxx~~ or publish them abroad, or spread gossip and rumors about them. Instead, we are to shower love upon our fellow Christians and we won't notice those faults.

(Illustration of Admiral Halsey and Gen MacArthur fishing; Halsey fell overboard; MacArthur rescued him. Halsey asked him to keep a secret; He could not swim; MacArthur promised he would if Halsey would not tell that he could not walk on water).

This is one of the biggest problems we have in our society today. One reason we have so many broken marriages is because people will not overlook some faults in the other person. But if a person really wants to be a Christian, he will love another person even with their faults. Oliver Cromwell was having his portrait painted. The artist told him he would depict his face on canvas, minus ~~the~~ the warts he had on his face. Oliver Cromwell said, "Paint me warts and all." We all have them and we must "stretch out" in love to others and overlook their warts. ~~Did Jesus refuse to die for sinners because~~ Do we read of any response which Jesus made to His Father concerning His being the sacrificial lamb to be slaughtered for mankind? Do we read of Him saying, "Now look Father, these people you are asking me to die for are all sinners. I can't do that. I'll die for the pinless ones.", ~~xxxxxx~~ is that what we read? No, we read, I came to call sinners to repentance, and give My life a ransom for many." Jesus "stretched out" in love to all mankind. Shouldn't we do the same? Peter extends the invitation to be the right kind of Christian as we read in the 9th verse, "Use hospitality to one another without grudging." He wasn't talking to a group of Christians meeting together and having fellowship together. He was talking of other Christians who might come into their midst, preaching or teaching, but traveling from another place. Since persecution was taking place in many areas, Peter knew it was ~~an~~ imperative that fellow Christians share with one another and this is the hospitality he was speaking of.

Peter now delves into the realm of gifts being given by God. He says, (read verse 10). And what he is actually saying is that every Christian has been given ~~gifts~~ a gift, or gifts from God. Each Christian should be using that gift or gifts in the proper way. This is where we are lacking in Christianity today. We have too many Christians who believe their gift is sitting and doing nothing. We can preach about praying for God's direction as to what our gifts may be; and we can give the complete list of gifts as they are found in 1 Corinthians 12 ~~am~~ and 13, and there are approximately 21 gifts available from God; but unless and until the individual Christian becomes serious about what he is to be doing for God, those gifts are not discovered.

Peter says we are to use those gifts, "As good stewards of the manifold grace of God." A ~~stew~~ steward is "one who governs, or rules a household which is not his own." You and I are to run God's household. It doesn't belong to us, but all of its goods and riches are at our disposal. We are to do this because of the many sided gifts of God. His grace is His creation and redemption. You and I are to be about that business, just as Jesus was.

Now Peter sums this up with the words, (read verse 11). Here Peter is emphasizing that all gifts come under two headings. They are either verbal gifts, like preaching and teaching, or they are ministering gifts like healing, service etc.

At in each and all of these gifts we are to do them that God may receive the glory as we minister in the name of Jesus Christ. ~~whenever~~

(Illustration of girl wanting to change jobs because of coarse jokes, profanity etc. Met young man at water cooler, a fellow Christian)

This is what Peter is saying to all Christians in every age. Look around you and be alert to what needs to be done. Be alert to what gifts God has given you. Then be concerned enough to use those gifts among other Christians, among non-Christians and do all of this to God's glory. It is not just sitting idly by and waiting for the Second Coming of Jesus Christ, or death to overtake us. Instead, it is to be active and alive and living for Jesus Christ each day.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Maundy Thursday March 31, 1983
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist

(ALTAR) HOLY COMMUNION - 7:30 P.M.
Prelude "Chorale: 'Lord, All My Heart Is Fixed
on Thee'" Schmid

*Hymn No. 274 "Alas! and Did My Savior Bleed"

*Ascription

*Call to Worship

*Prayer of Confession - Page 418 - (In Unison)

*Assurance of Pardon

Scripture: Matthew 26:17-30

The Ten Commandments:

Pastor: Let us examine our lives in the light of
God's Commandments

People: God said, "You shall have no other gods before Me."

1- Pastor: (Response)

People: "You shall not take the name of the Lord your
God in vain."

2- Pastor: (Response)

People: "Remember the Sabbath Day to keep it holy."

3- Pastor: (Response)

People: "Honor your father and mother."

4- Pastor: (Response)

People: "You shall not kill."

5- Pastor: (Response)

People: "You shall not commit adultery."

6- Pastor: (Response)

People: "You shall not steal"

7- Pastor: (Response)

People: "You shall not bear false witness against
your neighbor."

8- Pastor: (Response)

People: "You shall not covet your neighbor's house;
you shall not covet your neighbor's wife, or his
manservant, or his maidservant, or his cattle,
or anything that is your neighbor's."

9- Pastor: (Response)

People: "I, the Lord your God, am a jealous God,
visiting the iniquity of the fathers upon
the children to the third and fourth
generation of those who hate Me, but show-
ing steadfast love to thousands of those
who love Me and keep My commandments."

10- Pastor: (Response)

Announcements

Offering

Offertory "O Dearest Jesus, What Law Hast Thou
Broken?" Oley

*Doxology

Anthem "Go to Dark Gethsemane" Young
Communion Hymn No. 258 "When I Survey the Wondrous Cross"

*Institution and Consecration of the Elements

Distribution of the Bread and Cup

*Prayer of Thanksgiving

*Hymn No. 256 "The Old Rugged Cross"

*Benediction

*Postlude "Lamb of God" Bizet

***** *Congregation Standing *****
Pres. of Council - Elder and Mrs. Harry Fry will greet
the Congregation at the door this evening.

Those serving as Ushers this evening are: Dan Bosko,
Carl Vinroe, Debbie Melton and Martin Henry.
Fri. - April 1 - 7:00 and after Service - Choir
Rehearsal.

Communion Cards are in the Pews - If you would like
them sent to your home Church (If you are visiting
with us) - please print the name of the Church or
your Pastor on the back and it will be forwarded.

You are all invited to a Reception for Old and New
Members in Rehoboth Hall after the Service this even-
ing.

We welcome our new Confirmands and new members this
evening.

Church Services will be held in the Sanctuary at 7:30
P. M. on Good Friday evening.

Nursery will be provided this evening by Elaine Wogan
and Debbie Johnston.

Ten Commandments Responses:

1. He is the God who made us, who redeemed us, who calls us to be holy, who has given us His holy word. We are to fear, love, and trust God above everything else.
2. We are to fear and love God and therefore do not use His name disrespectfully or to curse, swear, lie, or deceive; but call upon Him with prayer, praise, and thanksgiving.
3. We are to fear and love God so that we do not neglect His Word and the preaching of it; but regard it as holy, and gladly hear and learn it.
4. We are to fear and love God so that we do not despise or anger our parents and others in authority; but respect, obey, love and serve them.
5. We are to fear and love God so that we do not hurt our neighbor in any way; but help him in all his physical needs.
6. We are to fear and love God so that in matters of sex our words and conduct are pure and honorable and husband and wife love and respect each other.
7. We are to fear and love God so that we do not take our neighbor's money or property, or get them in any dishonest way; but help him to improve and protect his property and means of making a living.
8. We are to fear and love God so that we do not undermine, slander, or lie about our neighbor; but defend him, speak well of him, and explain his actions in the kindest way.
9. We are to fear and love God so that we do not desire to get our neighbor's possessions by scheming, or by pretending to have a right to them; but always help him build up and keep what is rightfully his.
10. We as poor sinners must confess to God that we are guilty of many sins, that we are sorry for those sins committed, and ask for mercy; promising with God's help to do better.
If we can do this, then we can also examine our lives in the light of what God has done in and through the life, death and resurrection of Jesus Christ, and in that Light we can know and have forgiveness. Amen.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

GOOD FRIDAY April 1, 1983

The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist

HOLY COMMUNION (ALTAR) 7:30 P.M.

Prelude "In Memoriam" from Blood Sacrifice Hegedus

*Hymn No. 258 "When I Survey the Wondrous Cross"

*Ascription

*Call to Worship

*Prayer of Confession (Unison) "O Lord, that we dare confess anything at all to You before our brothers and sisters here in this church today is proof that we believe that You already know us as we are; that we believe that You are able to do something about it; and that we are willing to step from our worlds of pretense, fantasy and illusion into a kind of "facing-up-to-things-as-they-are" where You can touch us, and forgive us, and love us, and accept us and make us new. This is hard, Lord, but here we are. Amen."

(Silent, personal confession)

"And now, Lord, I confess specifically to . . ."

(Pray individually and silently)

Minister only: Amen.

*Assurance of Pardon

Scripture: Matthew 27:45-54

Responsive Reading - Page 272

*Announcements

Offering

Offertory "In God's Dear Name, I Close My Weary Eyes" Bach

*Doxology

Anthem "O Man of Sorrow" Carneghi

Communion Hymn No. 284 "O Sacred Head, Now Wounded"

*Institution and Consecration of The Elements

Distribution of the Bread and Cup

*Prayer of Thanksgiving

*Hymn No. 270 "I Believe in a Hill Called Mount Calvary"

Benediction

*Postlude "Sinfonia from 'Seven Words of Christ on the Cross'"

Serving as Ushers this evening are: Martin Henry,
Pam Tait, Virginia Mangel and Ann Williams.

Chancel Choir Rehearsal this evening after the Service

If you are visiting the Church this evening. Please put your name of your church on the back of the Communion card and it will be forwarded to your Church.

Nursery will be provided this evening by Elaine Wogan and Debbie Johnston.

Invite all to Communion

If cannot kneel, please stand, no need embarrassed

Welcome to Festive Easter Service 11:00 A.M., we will celebrate the Joy of the Risen Lord and Savior, Jesus Christ.

At that service we will receive and deplete the Love Loaf offering. One half will go to World Vision for relief work in the Sudan, one half will remain here for local work among the needy.

The Benevolent Committee will take charge of this offering.

Call To Worship:

In those days and in that time, says the Lord, the people of Israel and the people of Judah shall come; and they shall seek the Lord their God.

They shall ask the way to Zion with faces turned toward it saying, "Come, let us join ourselves to the Lord in an everlasting covenant which will never be forgotten."

As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in Him may have eternal life.

Assurance of Pardon:

This statement is completely reliable and should be universally accepted: Christ Jesus entered the world to rescue sinners.

He personally bore our sins in His body on the cross, so that we might be dead to sin and be alive to all that is good.

God's mercy never ends.

To all who confess in true penitence, we can believe that we are forgiven, through Jesus Christ our Lord. Amen.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Palm Sunday March 27, 1983
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Chris Andrews and Traci McMillin - Acolytes
+ + + + +
ORDER OF WORSHIP 11:00 P.M.

Prelude "Hosanna to the Son of David" Joulain
*Processional Hymn No. 249 "All Glory, Laud and Honor"
*Ascription
*Exhortation
*Confession (In Unison) "Our Father, as on this day we keep the special memory of our Redeemer's entry into the city, so grant, O Lord, that now and ever He may triumph in our hearts. Let the King of Grace and Glory enter in, and let us lay ourselves and all we are in full and joyful homage before Him; through the same Jesus Christ our Lord. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever

*Gloria Patri
Announcements
Who's Who in the Pew
Joys, Concerns, Prayer Requests
Call to Prayer
Pastor: The Lord be with you.
People: And with thy spirit.
Pastor: Let us pray.

Prayer
Choral Prayer Response #446
Offering
Offertory "Now Let All Loudly Sing Praise to God
The Lord" Bach

The Rite of Confirmation - The Charge: The Vows:
*The Apostles Creed - Page 137 - Congregation and Confirmands
The Confirmation: The Confirmation Prayer
Janet Bowser, Heather Covert, Beth Hartley,
Brian Hollefreund, Traci McMillin, Lori Penrod,

Beth Ann Tait, Amy Vargo, Julie Vargo and Diane Zavacky

The Reception of Adult Members - By Letter of Transfer
Mrs. Glenda Penar and Mr. Jules Smith
Anthem: "Antiphonal Hosanna" Smith
Scripture: Luke 19:29-48
Sermon: "Reflections On A Hill"
Prayer
*Hymn of Dedication No. 248 "Hosanna, Loud Hosanna"
*Benediction
*Postlude "March" Pe'crs
+ + + + +
The Lovely Flowers on the Altar have been placed by Mr. & Mrs. William Johnston in memory of "Loved Ones"
The Palm Crosses will be given out at the door this morning. They were given in memory of Mr. & Mrs. John J. Sweeney by the Alvin Tait Family. *OUT*
Hospitalized: Marie Henry, Doris Zavacky, Herman Lippold. *P. CAMPBELL BUTLER, RILEY CAMPBELL MERRY*
Roland Thompson and Harry Fry will be visiting the Hospital this week, plus a shut-in and a non-attending person.
The Women's Fellowship bought the Corsages and boutonniere for the Confirmation Class today.
April 10th is open for Flowers - If you would like to have this Sunday - please sign up in the Narthex.
The P. A. System has a total of \$2,198 in it at present. The System will be temporarily installed for you to see and hear on April 10th. The cost of the installation will still be collected for memorials. Let Bea know or drop it in the offering plate with information.
Last Chance today to get Easter Lilies for next Sunday
Price is 5.25 - Let Bea know
Mon - 7:30 - Elders Association Meeting
Mon. - 7-9 - Hall is rented for A Basketball game.
Tues. & Thurs. - 6-8 - Aerobics in Rehoboth Hall
Thurs. - 7:30 - Holy Communion on Maundy Thurs. - Right after the Service - Reception for Old and New Members in Rehoboth Hall
Fri. - 7:30 - Holy Communion on Good Friday
Last chance to get tickets to All Good Friday breakfasts today. See Ken Weitzel and Chas. Penar.

"Reflections On A Hill"

Scripture: Lk 19:29-48; Texts: Lk 19:41, 45, 47
that Sunday

Day had start out lik any othr day in Jeru
ma itplac ful swing & peop cum/go, buy/sel, trade
sum cum 2marktplac, sum lv go home; all on busnes
was on this day event wud transpir which wud set in
mc n series events culminat in complet transf world
1 day which cud B sed, the world nevr same agin
Priort 2watwas 2tak plac, preachr questinble credentils
made arangment 2entr Holy City

Bgan rid dwn rd lead Mt Oliv in2 Jeru
As Bgan descent discip & crowd drawn by ris shout
acclamatin Bgan thro palm branc & clothin in2 rdway
2day we cal this red carpet, this 4runner of it
As peop thru plam/clothin they shout=VS 38-READ
Here was prophcy wh Js had made erlier cuming tru
As travl 2ward Jeru, taut on way in LK 13:34(READ)
Here compar self 2 mothr hen who seek comf, safty
& then He predict=VS 35 READ

But this proph no jus 4 that time, but 4 time 2cum
Writrs tel usplac on rd lead dwn Mt Oliv wher Jeru
view of is absolutly breathtaking
Templ mos spectulr site of city; hug bldg 927ft sq
Set on Mt Moriah & thus stud abuv res Jeru & w/gltr
gold, snowy marbl, pilars, terac upon terac site 2Bhold
Symtrically desine bldg held no fewr than 240,000 peo
& this site greet Js start cum dwn Mt Olivs
He greet by throng peop shout prais, whil sum in crow
detractrs, the Pharsees
They tol Him 2shut up; 2silenc prais of self
He anser=VS 40

He knu this par G's plan, & mere man cud no thwartit
Jan can nevr put dwn or stop wat G has started
At this pt jorny, Js stop & we C 1st thing tuk plac
His lif, in 1 His final days=VS 41-READ
1st Reflectin on this hill=HE CRIED; Literaly CRIED
Sadnes creat by wat He sed erlyr bout Jeru=LK 13:34
He sot 2sho that luv, that protectin, that salvatin
which G provid 4them, but they didnt want it
They wudnt accept it

I Bliev wer Js stan midst natin 2day wud weep agin
We hav herd mesag, many peop kno Gospl & kno wat mus
do, but how many actul kno Js Xp personly & R liv
4 Him???

(Illus Germany, church, confirmatin)
Is-t that wat mus say bout Confirmatin we go thr
et r?

How many thez yng peop wilB ch next yr this time?
MayB shud ask, How many wilB in ch 2-3 wks f/2day?

How mant ther parent concern enuf, or comit enuf 2C
they cum 2 ch & bring thez yng peop w/them?
Th' wat Js weep ovr Jeru, & this mus mak weep 2day

vss 45-46=event prob tuk plac nex day=Monday
this actul 2nd clens of Templ, & shud indicat import
Js lac upon propr worship & conduct ch busness
1st clens tuk plac Bgin minstry read=Jn chap 2
This now 2nd Reflectin On A Hill we C of Js
This Reflectin=HE TRIED, Oh how He TRIED
Ovr & ovr spok liv propr lif 4 God; He spok luv G
w/hart, soul, mind completly & yet wat find precinc Temp
Everthing was strictly busnes

Ther actul notnin wrong wat do, was how they do it
Insid precinct Temp shops 2sel=wine, ~~xxx~~ oil, salt, et
sold sheep, birds, oxen; exchang Gr, Rom coin 4 Jew coir
Thez Jew coin pay Templ tax; al thez legitimate
But merchan sold les than perf animal, bird 4 perf/pry
chang dble, trpl wat shud 2exchang coin; in gen cheat
& bilk worshprs w/racket conduc Templ grounds
This wat Js oppos 2

His desperat actin las ditch attempt 2get peop rt w/G
Ther lesn in this 4 Xpian Ch 2day as wel
Js sho ther plac 4 riteous indignatin within church
wen Ch Bcum overly obsessed w/money, mak money, accumul
mos intrest on mony & othr evil inherent in mony &
mony managment, then time sum1 get angry & chang
the tactics & policies

Ch is not 2operat lik busnes & mus sho profit
Ch is in operatin 4 salvatin ofer by & thru Js Xp
Wen los site main purpos it is in troubl
This wat Js was seek 2clens wen drov peop out Templ

E ther 1mor Reflectin On A Hill & lern vs 47
we hav seen Js CRIED, HE TRIED & now C end result of
ministry, peop sot 2destroy Him & HE DIED
4 His sinles, loving life He was destroyed
(Illus small boy, hear of crucifixin, cry silently;
mothr tel not 2 tak preachr seriously)

Ch priests, Scribes, religus ldrs did tak preachr=JS
seriously & they killed Him HE DIED

But peop in Xpian ch no tak Him seriously enuf 2day
Wat wud hapen if they did? Can we acclaim Him this
morn as the 1 who cums in the name of the Lord?

Or is that sumthin we read of in a Scrip lik this
& it merely Reflectins On A Hill & nothing more?
HE CRIED, HE TRIED, & HE DIED, & it was all 4U & me

"Reflections On A Hill"

Scripture: Luke 19:29-48

Texts: Luke 19:41; 45; 47

One day had started out much like any other day in Jerusalem. The marketplace was in full swing and people were coming and going, buying and selling. People were hurrying to the marketplace from their homes while others were returning home from their early morning errands. It was on this day that events ~~which~~ would transpire which would set in motion a series of events culminating in the complete transforamtion of the world. It was a day of which it could be said, the world would never be the same again.

Prior to what was to take place a preacher of questionable credentials had made arrangements to enter this Holy City. He began riding down the road leading from the Mount of Olives into Jerusalem. As He began His descent, His disciples and the crowds around Him, drawn by the rising shouts of acclamation began throwing palm branches as well as their clothing in the roadway for Him to ride upon. Today we put out what is called the Red Carpet for visiting dignitaries. This was the forerunner of the Red Carpet. As the people threw their palms and clothing into the pathway they shouted as we read in the 38th verse of this Scripture, "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." Here was a prophecy which Jesus had made earlier coming true. At that time He was traveling towards Jerusalem, teaching on the way. We find this recorded in the 13th chapter of Luke. In the 34th verse we read of His lament over Jerusalem, (read). He compares Himself to the role of a mother hen who seeks nothing but the comfort and safety for her brood. And then He predicts, or prophecies what will happen at a future time, as we read in the 35th verse, (read). But this prophecy was not just for the time which our Scripture of this morning relates. But it is a time which will come at a yet future date in which Jesus Christ will appear and the Jewish people will then recognize Him for what He is and has been.

Writers tell us that there is a place on this road leading down from the Mount of Olives where the view of Jerusalem was absolutely breathtaking. The Temple was the most spectacular sight of the city. Here was a huge building which occupied a square of almost 1000 feet. To be exact it was 927 feet ~~xxxx~~ square. The Temple was set upon ~~x~~ Mount Moriah. Thus it stood above much of the rest of Jerusalem and with its glittering gold, snowy marble, ~~pillared~~ pillars, terrace upon terrace, it was a sight to behold. The very symmetrically designed building held within it no fewer than 210,000 people. This was the sight which greeted Jesus as He was starting to come down the Mount of Olives. He was greeted by this throng of people shouting His praises, while some of the people in that throng were ~~xx~~ also His detractors, the Pharisees. They told Him

to shut them up. To silence their praise of Himself. He answered, "I tell you that, if these should hold their peace, the stones would immediately cry out."

He knew this was a part of God's plan and mere man could not thwart it. Man can never put down, or stop what God has started.

At this point in His journey, Jesus stops and we see the first thing which took place in His life in one of these final days. In the 41st verse we read, "And when He was come near, He beheld the city, and wept over it."

The first Reflection on this hill, is that Jesus cried. He literally cried!

His sadness was created by what He had said earlier about Jerusalem. "Jerusalem Jerusalem, which killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not."

He sought to show them that love, that protection, that salvation which God was providing for them, but they didn't want it. They wouldn't accept it. I believe that if Jesus were to stand in the midst of our nation today He would weep again. We have heard the message, many people know of the Gospels and know what they must do. But how many actually know Christ personally and are living for Him?

(Illustration of Germany, church and confirmation)

Isn't that what we must say about the Confirmation we go through each year?

How many of these young people will be in church next year at this time? Maybe we should ask, "How many will be in church a few weeks from today?" How many of their parents will be concerned enough, or committed enough to see that they come to church and bring these young people with them? This is what Jesus was weeping over in Jerusalem and this is what ~~xxxx~~ makes Him weep today.

We read in the 45th and 46th verses, (read these). This event probably took place the next day, on Monday morning. This is actually the second cleansing of the Temple, which should indicate the importance Jesus placed upon proper worship and the conduct of church business. The first cleansing took place at the beginning of His ministry and is recorded in the 2nd chapter of the Gospel of John.

This is the second Reflection ~~xxxxxxxxx~~ on a Hill we see of Jesus. He tried. Oh how He tried. Over and over again He spoke of living the proper life for God. He spoke of loving God with heart and soul and mind completely. Yet, what did He find in the precincts of the Temple? Everything was strictly business. There was actually nothing wrong with what they were doing, it was how they were doing it. Inside the precincts of the Temple there were shops set up which sold salt, wine, oil, and other things needed for sacrifices. They sold sheep and oxen and birds. Then there were those who ~~xxxxxxxx~~ ^{took} Roman and Greek money and exchanged it for Jewish coins, which were the only coins which could be used to pay the Temple tax. All of these things were legitimate.

But the ~~mar~~chants ~~had~~ were selling less than perfect animals and birds for perfect prices; they were charging double or triple what they should have to exchange the coins; and in general, were cheating and bilking the public with their rackets conducted on Temple grounds. This is what Jesus was opposed to. His desperate action was a last ditch attempt to get the people right with God. There is a lesson in this for the Christian Church today as well.

~~There is a lesson in this for the Christian Church today as well.~~ Jesus is showing that there is a place for righteous indignation within the church. When the church becomes overly obsessed with money, making money, accumulating the most interest on money and the other evils inherent in money and money management, then it is time someone gets angry and changes those strategies and policies. The church is not in ~~business~~ operation like a business to always be showing a profit. The church is in operation for the ~~xxxx~~ salvation offered by and through Jesus Christ. When it loses sight of that main purpose, it is in trouble. This is what Jesus was seeking to cleanse when He drove those people out of the Temple.

But there is one more Reflection On A Hill; and we learn of this from the 47th verse, (Read this). We have seen that Jesus Cried; He Tried; and now we see the end result is that He Died. For His sinless, loving life, He was destroyed.

(Illustration of small boy hearing preaching of crucifixion, crying silently; mother tells him not to take preacher seriously; Preaching, #213, Sunday Sermons Illustrations, Volume I, page 110).

The Chief Priests and the Scribes and the religious leaders did take Jesus the preacher, seriously and they killed Him. He died. But the people in the church today don't take Him seriously enough. What would happen if they did? Can we acclaim Him this morning as the One who comes in the name of the Lord? Or is that just something we read about in a Scripture like this and it is merely some Reflections On A Hill?, and nothing more? He Cried, He Tried, He died, and it was all for you and me.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Easter Sunday April 3, 1983

The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Amy Vargo, Holly Covert - Acolytes

+ + + + +
ORDER OF WORSHIP

Prelude "Praise to Our God" Valpius
Call to Worship

Pastor: Why seek ye the living among the dead? He is risen!

People: He is risen indeed!

Pastor: Let us worship God

*Processional Hymn No. 289 "Christ the Lord is Risen Today"

*Invocation: (In unison)

Almighty God, whose Son, our Savior Jesus Christ, broke the seal of the tomb and came forth in glory, we laud and magnify Your holy name. Let us see the cross and then the empty tomb for we cannot stand hopeless before such glory. Let Jesus who conquered the grave, sin and death, come into our hearts, our homes, and our church. May He conquer our wills and our lives to reign supreme in each of us this Easter Day. Let the Light of Your Word be a lamp to our feet, and the Light of the Risen Christ a beacon to our path. In His name we pray. Amen"

*Praise

Pastor: Blessed be the Lord God!

People: And blessed be His Glorious Name forever!

*Gloria Patri

Announcements

Joys, Concerns, Prayer Requests

Hymn No. 298 "Christ Arose"

Dedication of Love Loaves

Easter Prayer

Offering

Offertory "O Sons and Daughters, Let us Sing!"

French Melody

*Doxology

Easter Anthem "The Good News"

Wagner

Picture: Matthew 27:62-to 28:8

Sermon: "Dream Along With Me"

*Hymn No. 292 "Because He Lives"

*Benediction

*Postlude "From Thy Throne So High" Gluck

+ + + + + *Congregation Standing + + + + +

The Lovely Lilies on the Chancel and Altar can be taken after the Service. If there are many left we will need help in taking them around to the Shut-ins. Serving as Ushers today are: *Charles Penar, Dan Bosko, David McMillin.

Nursery will be provided today.

Hospitalized: Amy Burns, Dutch Bolam, Paul Campbell, Theresa Nicholas, Sara Snow and Doris Zavacky - BCMH.

OUT- William Campbell - ~~Mercy Hospital~~ Chileno Stern - VA
Bill Sheppeck and Marty Henry will be visiting the Hospital this week - plus a shut-in and one non-attending person.

We now have a total of \$2,548. in the P. A. System. It will be installed temporarily this coming week so that you may see it and hear it before it is purchased.

NO- Tonight - Youth Fellowship NO

Monday - Rehoboth hall rented for Basketball 7-9.

Tues and Thurs. - 6-8 - Aerobics

Wed. - Council Meeting - Undercroft - 7:00 P.M.

Elders and Deacons Classes begin next Sunday.

We are grateful for the 57 Visitors last Sunday as well as a good attendance for our Church.

Envelope for the lilies are in the office on Bea's desk.

Take it with you and you can put it in anytime this month.

SPRING BELONGS WITH EASTER

Spring itself is Resurrection!

Bough and bud combine to prove

That death is a temporal imperfection

Through which all of life must move.

From the husks new green arises,

From the kernel roots appear,

And tho' our hopes wear dark disguises

Faith can find its white robes here

-- Ralph W. Seager

Dream Along With Me"
 Scrip: Mt. 27:62-28:8; Text: Mt. 28:6
 (As' Yow many herd P Como? Yng peop?=then expl U C
 bak ~~xxxxx~~ wen we liv in cavs; I'll sing=(Choir hands
 dwn)
 P Como sang=Dream Along With Me
 I) wer abl 2dream, or tol dream very bes thing U
 wud lik, or desir, wat wud Ur dream B?
 Many prob=dream B mor solvent, monywise
 " 2hav mor posesins, furnishings, comfortwise
 " phys chang, tallr, thiner, mor hair, butywise
 " kids candy, icecream, cake, sikwise
 Ther lots dreams, mosly pleasant thing, & dream no harm
 unles only dream & no face realty
 But if had op think 1solid intangbl thing U wud want
 lik 2hav, or 2poses, wat wud it B?
 Since Bgin from G Eden, wen man Bcam sep from G, thin
 man desir mos is quest cud nevr B ansered,
 that quest sumup by riteous man Job
 In mid suffr, afflictin, disaster he ask, IF A MAN
 DIE, SHALL HE LIVE AGAIN?
 Man had ask this quest 4 endles yrs & no anser
 No matt'r who persn is, knowledg ther cum tim lif wen
 realty dawn lif on erth mus end & quest cum 4th agin
 & agin, "Wat is Byond the grave?"
 Is ther lif? Or is terminatin this lif all ther is?
 Is ther anything else or is all of that mere dream
 Depend upon wat U Bliev, wat Ur anser is
 cold anser of worl is not 2Bliev anythin canno prov
 If no tangbl evidenc, it nevr happened
 atheist say=Sho me God, & I'll Bliev"
 Humanist say=Man improv self day by day, gen by gen
 eventul solv all his probs, & no need for "A God"
 Wen thez peop confron by sum1 who Bliev in God, or in
 Creator of all, who control all, & has interven, & conti
 interven in mankind lif, that persn clasify as DREAMR
 Thez wer typs peop red bout Scrip this AM, lets look:
 Js had dyed Fri aft, Body remov from cros & plac tomb
 B4 sundwn=That day=Fri=was Day of Prep, day wen ever-
 thing made reddy 4 Feast Unleav Bred, which Sat=SABBat
 So aftr Sundwn, 6 o'clock Sat eve, Ch pr & phars cum 2
 Pilat=VS 62
 Vs 63=Tel bout wat Js sed wen aliv
 Vs 64=deman guard plac rnd tomb, prevent theft
 Vs 65=Pilat remin hav gard, (giv 2them 2 arres Js &
 st)at ther disposal), use them
 Vs 66=this they did
 we no sur jus wat thez men Bliev, only sur they Rt
 w/G & wud B Mesiah out of way; no matt'r plot, plan &
 Had man kil & brak Mosaic Law

Dreamr pas scen & dream dy with & rolwers scared 2/
 & scattered
 But wat no tak in2 consid was fact they deal w/God
 vs)sumtim rnd dawn erthquak shuk gardn, angl cam dwn
 rol hug ston way, sit on it
 vs 3&4=apar1 whit, brilliant & gards lik ded, suspended
 a)atin=unabl 2mov evn if want 2
 vss 5 & 6=woman appear scen, angl tel cum & C, He no here
 He out of site/out of mind as far as relig authoritys
 concern
 Sumwat lik incident red of Walt Disney:
 (Illus late W Disney, board room talk 1yr aftr deth)
 Can U pictur mix emotins, feelins ea exec mus hav had?
 Evn tho plan, carry out by Disney ord'r, stil mus hav bin
 lik voic from grav, 4 he talk 2them 4that time, plac
 Relig authoritys may no hav want 2Bliev report latr
 herd bout Js, nevrthles had 2Bliev it
 2Covr it up we read of wat did vss 11-15=READ
 Cud it B wat hapn no dream aftr all?
 All this no dependnt phys evidenc, but faith in G
 All arguments atheist, humanist, othr unBlievrs 2no
 avail if individ refus opn lif 2 Gpd
 It much lik man saw wat specil dog cud do & respons
 (Illus dog walk watr, man say, Ur dog can't swim)
 Pruf resur Js Xp rest on faith alone & that pruf 2fol
 FIRST:Js Xp aliv & work our livs if wil let Him
 SECOND:He came from grav in transform body which can
 nevr dy, & it same body we wil put on wen step from
 this lif 2 eternty
 Wat is the 1 basic dream man has alway want settle
 & continu 2seek 2hav settled evn 2day?
 "I" A MAN DIE, SHALL HE LIVE AGAIN?"
) sed, "Unless U hav faith lik a little child, U
 cannot entr the kingdom of heaven"
 I hav copy of wat little girl wrot: parents members
 she 7yrs old
 (Illus Dawn Carney letter)
 Here in childish simplicity is faith; not a wishful
 dream, but a reality
 She sed=I Talked To Him," Can U say that 2day?
 4thoz who want 2say, Ur dreaming, only dreaming, my
 anser is this: If all sum1 who duznt Bliev has is
 a lif which has no meaning, no purpose, no salvatin,
 no lif Byond this 1, if this is all they hav,
 THEN LET ME DREAM ON
 & dont bothr 2wak me, Bcuiz if this is a dream bout
 Js, then all I want 2do is 2dream some more
 Wil U join me? R U willing 2 Dream Along Wath
 Me?

"Dream Along With Me"

Scripture: 27+62- 28:8

Text: Matthew 28:6

(Ask how many have heard of, or know of Perry Como? Ask young people how many?, (with show of hands). Then explain, "Well you see, back when we lived in caves." Explain how he sang a song, "Dream Along With Me").

If you were able to dream, or told to dream of the very best things you would like or desire, what would your dream be? Many would probably want to dream of being more solvent, money wise; or to have more possessions to live more comfortably; many others would probably desire changes physically, more hair, or to be taller, or thinner, and other things beautywise; small children may say they would desire all the candy, and cake, and ice cream they could have; and so they'd get sickwise. There are lots of dreams, but mostly they are dreams of pleasant things, material things and really, dreaming is not a harmful pasttime unless all you do is dream and refuse to face reality. But if you had the opportunity to think of one solid intangible thing you would ~~like, what would it be~~ like to have or possess, what would it be?

Since the beginning of time in the Garden of Eden and especially when man became separated from God, the thing that man has most desired is the question that could never be answered. That question is best summed up by a righteous man named Job. In the midst of all of his ailments, afflictions and disasters Job asked, "If a man die, shall he live again?" Man had asked this question for endless years. No matter who the person is, the knowledge that there comes a time in life, when life ends upon this earth is a reality. But the age old question is and remains, "What is beyond the grave? Is there life of some kind, or is it just the termination of this life and nothing more? The answer to questions such as these are based upon what a person believes. The cold answer given by the world is that of not believing anything which cannot be proved. Therefore, if you are talking of something for which there is no tangible evidence then it never happened.

The atheist says, "Show me God and I'll believe." The humanist says, "Man will keep on getting better and better and alter things by himself and there is no need for anything like a so called, 'God'." When confronted by ideas and theories such as these, those who believe in God, or ~~a~~ someone who created everything, controls everything, and has intervened into the life of mankind, that person is classified as a "Dreamer." These were the types of people we read about in our Scripture this morning. Let's look at them.

~~The day following the day of preparation~~ Jesus had died on Friday afternoon. His body had been removed from the cross and placed in the tomb before sundown. That day was the Day of Preparation, the day when everything was made ready for the Feast of Unleavened Bread, ~~and it~~ which began the next day,

which was also the Sabbath. So after sundown, or ~~fix~~ six o'clock Saturday evening., the chief priests and Pharisees went to Pilate to make a request. Their request was that the tomb be sealed and a guard placed around it so the body of the imposter they had put to death couldn't be stolen by his disciples and claimed as a resurrection from the grave. They quoted what He had said as their proof. But Pilate reminded them they had a guard and they should use them for that purpose. That guard was a group of Roman soldiers they had used to arrest Jesus and they were still at the disposal of these Jews. So they sealed the tomb and Jesus' body could not be taken out. ~~But~~ We are not actually sure just what these fellows believed. But it is a safe bet that they were not overly impressed that there was another life beyond this one. All they believed was that they were right with God and this would-be Messiah was put out of the way. It didn't matter that they had plotted and planned and had a man killed which was completely contrary to their Mosaic Law. A dreamer had passed from the scene and His dreams had died with Him, and His followers were scared and scattered.

But what they didn't take into consideration was the fact that they were dealing with God. And so we read that sometime around dawn, an earthquake shook that garden, an angel from God came down, rolled the huge stone from in front of the tomb and sat on it. Those who were on guard were as though they were dead. In all probability they were in a suspended state of animation. They were unable to move even if they wanted to.

The women appeared on the scene and were told by the angel, ~~xxxxxxx~~ "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for He is risen as He said. Come, see the place where the Lord lay," verses 5 and 6. He was out of sight, out of mind as far as the religious authorities thought, or were concerned. I read an interesting incident much like this concerning the late Walt Disney.

(Illustration Walt Disney about one year after his death)

Can you picture the mixed emotions and feelings each of those executives must have had? Even though it had been planned and carried out according to Disney's orders, still it must have been like a voice from the grave for he was talking to them at that time and for that time. The religious authorities may not have wanted to believe the report they later heard about Jesus, but nevertheless they had to believe it. And so we read of them in a few following verses of this Scripture, (read verses 12-15). Could it be that what had happened was not a dream after all? All of this is not dependent upon physical evidence, but rather on faith in God. All arguments with atheists, humanists, or any other unbeliever are to no avail if that individual refuses to open his life to God. It is much like the man who saw what another man's dog could do.

(Illustration of dog fetching driftwood & wanning on top of water, & man notes,

"Your dog can't swim, can he?")

The proof of the resurrection of Jesus Christ rests on faith alone. That proof is twofold. First, Jesus Christ is alive today to work in our lives if we will let Him. And second, He came from the grave in a transformed body which can never die and it is the same body we will put on when we step from this life into eternity. What is the one dream that man has always wanted settled and continues to seek to have settled even today? "If a man die, shall he live again?" Is that a dream you have been seeking the answer ~~for~~ of? Jesus said, "unless we have faith as a little child, we cannot enter the kingdom of heaven." I have a copy of what a little girl ~~whose name is xxxxxxxxxxxxxxxxxx~~ wrote. Her parents are members of this congregation. This is what she wrote in this letter: (Illustration Dawn Carney letter)

There in childish simplicity is faith. Not a ~~dream~~ wishful dream, but a reality. "I talked to Him." Can you say that today? For those who still want to say, "You're dreaming, only dreaming," my answer is this: If all someone who doesn't believe has is a life which has no meaning, no purpose, no salvation, no life beyond this one, if that is all these people have, then let me dream on. And don't bother to wake me because if this is a dream about Jesus Christ, then all I want to do is dream some more. Will you join me? Are you willing to "Dream along with me?"

ST. PAUL'S UNITED CHURCH OF CHRIST

120 Walker Ave.
Butler, Pennsylvania

First Sunday After Easter April 10, 1983

The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Mrs. Vargo and Holly Covert - Acolytes

+ + + + +
ORDER OF WORSHIP - 11:00 A.M.

Prelude "Soul, Adorn Thyself with Gladness"

*Processional Hymn No. 347 "All creatures of our God and King"

*Ascription

*Exhortation

*Confession (In Unison) "Have mercy upon us, O God, according to thy loving-kindness; according to the multitude of thy tender mercies blot out our transgressions, and our sin is ever before us. Purge us and we shall be clean; wash us and we shall be whiter than snow. Create in us clean hearts, O God, and renew a right spirit within us. Cast us not away from thy presence, and take not thy Holy Spirit from us. Amen."

*Kyrie

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri

Who's Who in the Pew

Announcements

Joys, Concerns, Prayer Requests

Hymn No. 466 "What a Friend We Have in Jesus"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer

Choral Prayer Response (#446)

Offering

Offertory "Dear Christians, One and All, Rejoice" Bach

*Hymnology 382

Anthem: "Song of the Apostle" Beck
(Miss Molly Cochran, Soprano)

Scripture I Peter 4:12-19

Sermon: "Wayfarer's Excursion: Miscellaneous Trials"

*Closing Hymn No. 122 "In the hour of trial"

Benediction

Postlude: "Rejoice, Rejoice Believers"

+ + + + + *Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed by

Mrs. Alice Kummer in loving memory of her "Husband"

Serving as Ushers today are: *Mary Lou Davis,

Peg Nazaruk, Sandy Sheppeck and Gloria Walker.

Mr. & Mrs. Philip Crouse will greet the Congregation

at the door this morning.

> Hospitalized: Mrs. Sara Snow - North Hills Passavant

Hospital - Pittsburgh. Mrs. Florence Crouse - BCMH

Those Visiting the Hospital this week are: Virginia

Mangel, Marlene Riemer, Ann Williams. They will

also be visiting a shut-in and a non-attending

person.

Tonight - Youth Group

Monday - 7-9 - Basketball - Hall is Rented.

Tuesday and Thurs. - 6-8 - Aerobics - Hall is rented.

We had 221 attending last Sunday with 52 Visitors.

Wed. - 7:15 - Choir Rehearsal

> Wed. - After Choir Rehearsal - there will be Music Comm. meeting. (approx. 8:30)

> We regret to inform you that the P.A. System will not be here for you to hear and see today. The man that

> was to install it fell and sprained his back and was in the Hospital. It will be here next Sunday, Apr. 17.

> The Elders and Deacons Classes started today during the Church School Hour. If you are running for nomination and Election - you must complete these classes for a period of five weeks.

A total of \$774.76 was collected in the Love Loaves.

Please get your Love Loaves back as quickly as you can - in case you forget to return your last week.

A Singing group from Susquehanna will be here for

the morning service - May 1st. We will need housing

for 6 gus, 4 girls and 1 couple - also breakfast and lunch.

"Wayfarer's Excursion: Miscellaneous Trials"
Scripture: 1 Peter 4:12-19; Text: 1 Peter 4:16

1nc agin turn2 brief jorny ea Xpian mak thru this
li as P giv instructs
2day lk way thez Wayf fac Mis Trials on this Excursi
P had use them of suffr repeatly this lettr; spok of
suffr of Xp, suffr thoz seek folo Him, & agin turn 2it
(Illus of Sufer as seen by sermon-#757 Sun. Sermon, Illu)
Not quite wat P talk bout
vs 12=Blowed=sam word use4 luv=Jn 3:16=Read there, G
so luv worl, this spk luv cal out of hart by precious-
ness of the 1 luvd

G cud lk at His creatin & evn in sin/degrad luv them
& no hate; cud yern pasnatly that not 1 shud suffr
etern punishmen/damnatin Bcuz sinfl natur

This wat P try impar 2them, & 2emulat jus as Js did
by very giv of life

Wen 1 persn can feel luv that deeply 4 anothr,
he can say BELOVED

Setting of this 1nce agin is arena of 1st Cent Ch wor
Thez peop had cum out paginism in2 lite of Gospl

Had cum from livs fil hoplesnes/despair 2 joy of
sin 4giv & etern reserv 4 them

But soon discovr as all convert do, worl no chang 1bit
stil sam ol plac. sam ol sinfl peop & sin lurk rnd
ever cornr 2drag convert bak 2 ol thing life

4 1st C convert it worl absolutly hate Xpians & so
thez peop need 2B equip 2fac it, & this task P about

vs 12B=Thez peop of Blief acpt Xp brot end 2suffr
unfortunatly this not case, in fac, revers tru

wen persn acpt Xp, striv liv 4 Him, real probs aris &
this du fac Satn fite regain persn 2his kingdm & use

ar means 2get them bak
Also unfortunat sum peopl pr cum 2 Xp & no probs,
no cares, no suffr; nothng cudB 4thr from truth

This wher peop wer in walk w/Xp & P say shudnot think
strang had 2 suffr; word strang=alien, foreign

P admonish wer 2thinksuffr ovr Bcuz Xpians
Lik=(Illus ancient Goldsmith & C face=G C ~~xxxxfz~~

reflectin of face Js Xp in our livs)
this alusin P refer 2 w/word=Fiery Trials

Vs 13=P say insted think suffr thing past, Blievr 2
remem suffr wilB part all lif, but in midst suffr,

is remindr 2 rejoic
If remem teach Js, Sermon Mt=Rejoic & B exceeding glad

4 f reward in hvn; 4so persecut prophs B4 U
4 fian wil cum time wen Js wilB reveal 4 whol world

2C; wen time cum Blievr wilB vindicat & wilB abl 2
rejoic bcuz it wil hav bin worth it

1st cent Ch, pagin worl very name Js hated & this wat
P ment=On Ther Part He Evil Spokn of
bz no Xpians spk evil Js & follos

Xpian is part ancient mystry of Gl of G rest on him
(Illus Cloud, Tabernacl=SHEKINAH or Glory of God)

Fr no minister Bcuz G's presence, & P say Gl of G rest
on a 1 & unBlievrs can spk evil, hate, but as 1 of His

own, U wil triumph in the end
P also warn if do wrong mus pay pric & no expec get

off Bcuz Xpian
Vs 16=term Xpian only use 3 time NT; twic Act & here

Antmch wher Bliev 1st cal Xpian & nam coin 2 ident
thos folo Xp from thoz folo Caesar

Roman worl worship Caesar=KAISERANOS, but rivl 2this
cum=Js Xp & He worship & peop call=CHRISTIANOS

This put Xpians odds w/Romans & name Xpian mockery
reproach & actul mean=LITTLE CHRIST

(Illus man ask=Do U Bliev in Xp? Boy anser=ever C Xp)
In ordr 2B lik Xp, or Littl Xp's musB wil liv lif in

knowldge 2suffr 4 Him is norml part of lif
(Illus Watch Out For Shovrs at Drink Fountain)

R we seek 2avoid suffr at all costs & as result not
liv 4 Js Xp?

P's advic is=Vs 16A, it not sham shud feel if we
cal upon 2 endur suffr 4 our faith

Insted, P add=Vs 16B=Thru ea exper of lif whethr
gud/bad; helth/siknes; soro/joy; suffr/persecut; abus of

any kind, watevr cum our way Bcuz we follos of Js Xp,
ea instanc shudB we glorfy G thru it & bring prais &

honor 2 His Name
Let ea us 2day acpt chaleng of lif which G givn us

& claim chaleng as set 4th by P, YET IF ANY OF US
L OFFER AS A CHRISTIAN, (A LITTLE CHRIST), LET US NOT

BE ASHAMED, BUT LET US GLORIFY GOD ON THIS BEHALF.

"Wayfarer's Excursion: Miscellaneous Trials"

~~*Miscellaneous Trials*~~

Scripture: 1 Peter 4:12-19

Once again we turn to the brief journey each Christian is making through this life as Peter gives instructions. Today we look at these Wayfarer's on this Excursion as they face Miscellaneous Trials.

Peter has used the theme of suffering ~~xxxxxxxxxxxx~~ repeatedly in this letter. He spoke of the suffering of Christ, the suffering of those who seek to follow Him and now he returns to that theme once again.

(Illustration of suffering as seen by sermon listener - #757 - Sunday Serm.)

This isn't quite what Peter was talking about. Once again he begins with the word "Beloved." This is exactly the same word which is used for "love" as found in John 3:16. We read there, "God so loved the world." This speaks of a love which is called out of the heart by the preciousness of the one loved. God could look at His creation and even in their sin and degradation love them and not hate them. God could yearn passionately that not one of them should suffer eternal punishment because of their sinful nature. This is what Peter was trying to impart to them and to emulate just as Jesus did it by the very giving of His life. When one person can feel "love" for another that deeply, he can say, "Beloved."

The setting for this is once again the arena of that first century church world. These people had come out of paganism ~~xxxxx~~ into the light of the Gospel. They had come from lives that were filled with hopelessness and despair to the joy of sin forgiven and eternity reserved for them. But they soon discovered as all converts to Christianity do, that the world is not changed one bit. It is still the same old place, with the same old sinful people and sins lurking around every corner to drag the convert back to the old things of life. For these first century converts it was world that absolutely hated Christians and so these people ~~xxxx~~ needed to be equipped to face it and this is the task Peter is about.

He says in the 12th verse, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you."

These people were of the belief that accepting Christ brought an end to suffering. Unfortunately this is not the case. In fact, the reverse is true. It is when the person accepts Christ and strives to live for Him that the real problems arise. This is due to the fact that Satan is fighting to regain that person for his kingdom, and he will use any means to get him back. It is also unfortunate that some people preach that once you come to Christ all of your problems and cares are solved. There is no more suffering. Nothing could be further from the truth. So this is where these people were in their walk with Christ, and Peter is trying to help them see that they shouldn't think it "Strange" that they had to suffer. The word "strange" means "alien" or

"foreign." Peter's admonishment is that they were not to think that suffering was over and done with just because they were Christians. We had said before at the illustration of this is like the ancient goldsmith who refined gold by smelting it in a pot. The gold is heated to a liquid state and the impurities are skimmed off. The gold is pure only when the goldsmith can see his reflection clearly mirrored in the gold in the pot. God may keep us in his furnace burning off the impurities until He can see the reflection of the face of Jesus Christ in our lives. This is the allusion Peter is referring to with the words, "Fiery trials."

But in the midst of this Peter says in verse 13, "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when ~~xx~~ His glory shall be revealed, ye may be glad also with exceeding joy."

Instead of thinking that suffering is a thing of the past, the believer is to remember that suffering will be a part of all of life. But in the midst of that suffering the reminder is "To rejoice." If you remember from the teaching of Jesus in the Sermon on the Mount He said, "Rejoice and be exceedingly glad; for great is your reward in heaven, for so persecuted they the prophets which were before you." For the Christian there will come a time when Jesus Christ will be revealed for the whole world to see. When that time comes ~~xxxxxxx~~ the believer ~~xxxxxxx~~ ~~through~~ will be vindicated and he will be able to "Rejoice" because it will have been worth it.

Peter carries this one step further by saying, "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God ~~xxxxxxx~~ resteth upon you: on their part He is evil spoken of, but on your part He is glorified."

In the first century pagan world, the very name of Christ was hated. This is what Peter meant by, "On their part He is evil spoken of." Those who were not Christians spoke evil of Jesus and His followers. The Christian is a part of the ancient mystery of the glory of God resting upon him. The complete fullness of the Christian's joy will not be realized until the return of Christ. But each Christian has a portion of that joy right now. Back in the Old Testament days you may recall that as the Israelites traveled the Cloud ~~xxxxxxx~~ traveled or hovered over the Tabernacle by day, and the pillar of fire was over it at night. That cloud was called the "Shekinah" or the "Glory of God." There were times when the Shekinah, of cloud of Glory fell upon the Tabernacle, or the Temple and the priests could not minister because of God's presence. This is what Peter is saying to the believer that the Glory of God rests upon each one of them and the unbelievers can speak evil of Him and hate Him, but as one of his own you will triumph in the end.

Once again Peter warns that if you do wrong then you must pay the penalty. If you steal or murder, or commit crimes, you cannot expect to get off because you are a Christian. But ~~if you are a Christian~~ he says in verse 16, "If any man

suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."

The term Christian is only used three times in the entire New Testament. It is found twice in the book of Acts and once here in 1st Peter. It was at Antioch where believers were first called Christians. The name was coined to identify those who ~~worshipped Christ~~ were the followers of Christ from those who worshiped the Roman emperor who was called Caesar. The Roman world worshiped the emperor as a god. In the Greek language these people were called "Kaiseranos" of the followers of "Kaiser" or Caesar. This had been taking place for sometime and now there appears on the scene a rival to claim worship, Jesus the Christ. Jesus had fulfilled all of the prophecies of the Messsiah especially as to being of the royal line of David. Thus those people who accepted Him as Lord and Savior had to renounce their allegiance and worship of Caesar. These people were called in Greek, "Christianos." Where once they were "Kaiseranos," they were now "Christianos." Instead of followers of Caesar, they were followers of Christ, and this put them at odds with the Roman government. So it is that the name "Christian" was used as a term of mockery and reproach. It was the name given to those who hated and despised the sect which took allegiance away from Caesar. The actual meaning of the word "Christianos" or "Christian is "Little Christs."

(Illustration of man asking, "Do you believe in Christ?" Young man answers he doesn't and he asks, "Have you ever seen another Christ? I haven't." from Sunday Sermon Illustrations Vol. I. #125)

In order to be like Jesus Christ, to be "Little Christs" we must be willing to live life in the knowledge that suffering for Him is a normal part of life.

(Illustration of "Watch out for shovers at the drinking fountain" from Sunday Sermon Illustrations, Vol. II. #906)

Are we seeking to avoid suffering at all costs and as a result not living for Jesus Christ? Peter's advice is, "Yet, if any man suffer as a Christian, let him not be ashamed." It is not shame we should feel if we are called upon to endure for our faith. But instead, Peter adds to this, "But let him glorify God on this behalf." Through each experience of our life whether it be good times or bad; health or sickness, sorrow or joy; suffering, persecution, abuse of any kind; whatever may come our way because we are followers of Jesus Christ, each instance should be that we are glorifying God through it and bringing praise and honor to His Name. Let each of us today accept that challenge of life which God has given us and claim the challenge as set forth by Peter, "Yet if any of us suffer as a Christian, a Little Christ, let us not be ashamed but let us glorify God on this behalf."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Third Sunday in Eastertide April 17, 1983
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Heather Covert and Beth Hartley - Acolytes
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "Commit Whatever Griever Thee" Pachelbel
*Processional Hymn No. 21 "Love Divine, All Love Excelling"
*Ascription
*Exhortation
*Confession (In Unison) "Father, give us the spirit Your
Son has promised us; to make us honest people again;
to know and face the truth; to see ourselves and cease
from laying our defections at your door; to see your only
goodness in our desperate need for you. Forgive us
through Jesus Christ our Lord. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 279 "Savior, Thy Dying Love"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Choral Prayer Response (#446)
Offering
Offertory "How Gentle God's Commands" - I Peter 5:7
(Miss Molly Cochran, soprano and Mr. Thompson)
*Doxology 382
Anthem: "Cast My Burden Upon the Lord" Mendelssohn
Scripture: I Peter 5:1-7

Sermon "Wayfarer's Excursion: Service"
*Closing Hymn No. 616 "Stand Up, Stand Up for Jesus"
Benediction
Postlude: "I Leave All Things to God's Direction"
+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar have been placed by
Mr. & Mrs. George Pflugh in loving memory of their
"Daughter" Pamela Jean (15 years)
Serving as Ushers today are: *Rob Vinroe, Robert
Dellen, Randy Dellen and Brian Kennedy.
Our sincere sympathy to the Family of Sara Snow who
passed away last Sunday.
Nursery will be provided today. *MR. VINROE*
Hospitalized - Florence Crouse, Evelyn Youngblood,
Alvin Shakely- BCMH - Clifford Stepp - V. A. Hosp.
Pamela Tait and Diane Hollefreund will be attending
the Hospital this week - plus a shut-in and an
non-attending person.
Tues and Thurs. - 6-8 - Aerobics
Wed. - 7:00 - Chancel Choir Rehearsal
Wed. - 7:30 - Golden Circle will have their meeting
and will make favors for the Mother and Daughter
Banquet.
Thurs. - 10:30 - Mary Martha Circle Meeting and
Bible Study.
Thurs. - 7:30 - Meeting of the Reorganizational
Board of the Church School. - Kitchenette.
All slips must be back today to let us know whether
you want the new Pictorial Directory or not. It
will be in Full Color. The information is needed now.
so if you forgot to bring in your slip tear a piece
of the corner of your bulletin and sign it and mark
yes or no.
The Temporary hookup for the Sound System will be
installed for next Sunday's Worship Service (Apr. 24)
The Singing group from Susquehanna will be here for
the morning service - May 1st. We will need housing
for 6 guys, 4 girls and 1 couple - also breakfast
and lunch.
Many thanks for the cards, love and concern during
my recent stay in Hospital ---Dutch Bolam..

"Wayfarer's Excursion: Service"

Scrip: 1 Peter 5:1-7; Text: 1 Peter 5:7

Las wk Scrip P delt familiar theme persecutin, hardship fiery trial may cum lif of Xpian
Sp of name Xpian & wat ment, =LITTLE CHRIST'S
Now this Scrip not surpris spk how Litl Xp&s shud act in local cong.

lest Bliev only spk 2 leadship=hit all 1 pt or nothr spk 1st 2specif peop bout specific things, then spk 2 ever1 in generl mann; then spk 2specif grp, then spk 2 ever1 in generl mann

Vs 1a=He spk thoz specific ldrs of cong; mos instanc thez pastrs, but also othr ldrs in work of cong. Not jus old men eithr, men all age & term Elder apply Bcuz spiritual growth & not numercl age

Vs 1B=P say also Eldr, ldr, pastr; but mor saw Xp crucif Bcuz this crucify upsid dwn, unworthy P so convinc deth Js 4purp intend he 2B partakr of futur glory 2B reveal

Thez no words unbelieve man; no mayB, but, if, whatevr, whenever=they precis, positiv, def, certin Vss 2-3=1st tel 2feed flock=Told by Js 2do this 2tak oversite=this ment 2lk ovr(ex=Shep, sheep, lkovr)

So ldrs Ch 2B=shud kno sines, progs, hurts, marital thez dutys no by force, push in2 Bcuz no1 want, that ldership half-hart; insted, 2B willingly & if no can do willingly, shud no do at all

Not 2B dun soly 4 mony; Shud B paid go rate, but dun as P say=Of redy mind-willingly, gladly, mind made up 2B bout Mastr's work 4 HIM.

Vs 3=means work musB dun kno this G congr, no own by a 1 persn, or any1 grp

Under4, duznt Blong 2us, we only stewrd & tend as Stewrd, servant 4 Him, I & SAV Js Xp

Ensampl=not jus exampl sum Bibl print=it mor than EXA It mean=moral pattern; we R 2set 4th Moral pattern

in all of cong; ldrs of cong R 2B peop rest cong lk up 2, respec, admir; they 2B models, patterns 4 othr fol But congs of P day, erly Xpian ch ever1 cong wer ldrs

no depend selec grp peop lead, Bcuz everybody was lern & gro in faith; ever1 was tak job responsibilty

We read Scrip of eldrs & think no aply 2me, Bcuz I'M deacon, not officl bord membr, this Blong sum1 else; this dangr read Scip & jus C face valu=othrs, not me

(Illus coach Sat footbal bakward=men on field no need exercis, peop in stands who do)

Al wrong w/ch 2day=(Performance by Choir, pastr etc. in. Jed all shudB on stag & only Js audience)

If wrong perform peop hav roast preachr, choir 4lunch

(Illus famly in Ch, lunch roast evr1=2yr old boy say-I thot pretty gud show 4 a quarter; wat say \$1)

It shudB all us tak part regardles age, sex, othr thin Shud all sing hymn, pray prayers, participat

Vs P speak genrl note & this apply all Xpians Th crown of Glory is reserv 4 ea 1 who serv I & Sa br Js Xp; it unfad, canot B tain away by any1

Vs 5=P get specific agin; he no spk thoz who yng peopl He spk all who new in faith, thoz jus cum 2 Xp, & thoz who not wel vs in Scrip=thoz babes in Xp

Error vu is that age makes wise & this wat Eldrs R Nothin cudB furthr from truth=yng man 20 cudB mor spiritual mature than 90 yr old man

plac emphasiz on age & this wrong=no mean shudn't Many peop cum 2Xp yrs ago & hav nevr grown, red Bibl, stil Babes in Xp

(Examp=futur yrs mor retir than work; 4mer presdnets spk out, & they mak mess; retir sentors=90yr Ver. & 92M McGovern, McCarthy=60M+)

P say if oldr man/woman no gro sp they younger & whether yng/old shud submit 2thoz of ldrship & author But ever1 shudB subj 2 onenotr & this 2B dun humilty

persn who humbl, hav humilty can tak instructins & guidanc 2inwreass their Xpian walk & R not of proud or exalted spirit

Peop who proud lift selfup, but G duznt, insted G giv grac 2thoz who humbl; who no push ahead ever1 else Vss 6-7=P bak 2generl & he say no plac in Ch 2sho wat grt peop we R; insted we R 2hymbl selvs undr G's Mitey Hand

That mean plac selvs undr str of G; word 4 Mitey is That of B all powerfl, all mite, a str Byon selvs & we no cud poses

Vs 7=finl admonitin; word Cast mean=2 desposit with word all=whol amt & so we 2 desposit whol amt of our worldly cares, worys with G=ALL OF IT

Reasn 4it Bcuz=He Careth 4U; word Careth is that G has concern 4 ea indivul persn

This not abstract word, but 1 persnl asurance of deep & abiding luv 4us in all circumstances

(Illus girl in camp=homsik/hersik=#351 S Serm Illus) In midst watevr probs, persecutins, struggl of lif R we Heresick Bcuz we not at homew w/G? He reach out 2us

2sheltr us undr Mitey Hand & 2wrap His luv arms round us & say I LUV U, thru Js Xp

Do U kno that 4certnty 2day? Why not jus reach out 2 Him & tak His hand in yurs & rest in His care, Bc He luvs U

"Wayfarer's Excursion: Service"

Scripture: I Peter 5:1-7

Text: 1 Peter 5:7

In last week's Scripture, Peter dealt with the familiar theme of persecution, hardship, and fiery trials which may come into the life of the Christian. He spoke of the name Christian which was derogatory and originally meant, "Little Christs." So it is not surprising that Peter speaks in this Scripture of how those "Little Christs" should be acting within the local congregation. But lest we believe that this Scripture only has to do with the leadership of the congregation and that may not involve some of us; we should point out that Peter divides this up in a nice neat package that hits everyone at one point or another.

He speaks first of all to specific people about specific things. Then he speaks to everyone in a general manner. Then he returns to a specific group, and then he speaks to everyone in a general manner.

He begins by saying, "The elders which are among you I exhort." He is speaking specifically to those who were the leaders of the congregations. In most instances these were the pastors. But it also included men who were the leaders in those congregations who were responsible for the work of the congregation. And we should point out these were not just old men. Instead, they were men of all ages and the term elder was and is applied because of their spiritual growth and not their numerical age.

Peter is exhorting these elders and adds, "Who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed." Peter identifies with these people as one who is also an elder, a leader, a pastor. But more than that he was an eye witness of what happened to Jesus with His crucifixion. That event so moved Peter that we are told that when he was to be executed by crucifixion, he deemed himself unworthy to be executed just exactly like Jesus, and so he requested that he be crucified upside down. And we are also told this is how he died.

But Peter was so convinced that the death of Jesus was for the purpose intended, that he said that he was to be partaking of future glory which was going to be revealed. These are not the words of an unbelieving man. In fact they are distinct and precise. No "maybe's", no "buts," not "Whenever," or "IF." But the "Glory that shall be revealed." ~~Positive~~ Positive; definite; certain.

So now that Peter has these opening words out of the way he gives instructions to the elders as we read in verses 2 and 3, (Read these). His first admonition is "to feed the flock of God." Peter was with ~~Jesus and the twelve~~ Jesus shortly before His Ascension when Jesus gave him orders to "Feed His sheep."

So Peter remembering His Master's words, thinks of these Christians as the "Sheep

of God" and instructs the leaders of the congregations to feed them just as he was ordered to do. But these leaders are also to "Take the oversight" of them. And this meant to look over them. A shepherd standing in a field surrounded by his flock had to "look over" them to make sure they were all there; to detect if any needed help; and to watch for some wild animal sneaking into the midst of the flock and running off with some of them. So are the leaders of the church to be. They should know when someone is hurting; when a family is having problems; when there is illness; and various other things which can take place in the flock.

These duties are not to be done by constraint, which means being pushed into it, or forced to do it because someone else will not do it. That type of leadership is half-hearted to say the least. But Peter says it must be done "Willingly." And if a person cannot do things willingly in the church, he better not do anything at all.

Nor is the work within the church to be done solely for money. If a pastor is only interested in the amount of money he can make, he is in the wrong job. The same applies to anyone who serves in the church and is compensated for it. This does not mean those paid people should be forced into starvation by the congregation, because they should be compensated with the going rate of the times. But much of their leadership is done as Peter says, "Of a ready mind." This means doing it willingly, gladly, with a mind made up to be about the Master's work, for Him.

And the warning from Peter is, "Neither as being lord's over God's heritage, but being ensamples of the flock." This means the work must be done knowing that this is God's congregation and is not owned by anyone of us. Therefore it doesn't belong to us, we are only the stewards of it and we tend it as a steward, or servant for Him, our Lord and Savior Jesus Christ. The word, "Ensample" means not just "Example" as some Bibles have printed in them. It is more than just an example. The real meaning of the word is, "A moral pattern." We are to set forth the "Moral pattern" in all areas of the congregation. The leaders of the congregation are to be people that the rest of the congregation can respect and look up to. They are to be models, or patterns for others to see and follow.

But we must point out that ~~ixixixixix~~ present day congregations are not exactly as they were in the time of Peter. In that early Church, everyone in the congregation were leaders. It was not dependent upon a select group of people to lead because everybody was learning and growing in the faith. Everyone was taking jobs of responsibility. That is what is wrong with reading this Scripture and wanting to take it at face value. We read here of elders and so those who are Deacons today think that doesn't apply to me. Those in the congregation who are not on the official board say that doesn't mean me. And so we ignore

the teaching there, or shrug it off as belonging to someone else, not me.

(Illustration of famous coach and the football thing is backward; players in condition & don't need exercise; fans not in condition & do need it)

This is what's wrong with the modern church today. Some one has proposed that the present setup of the congregation is much like an audience watching a play. Everyone comes and sits through the worship service and watches as the choir, the choir director, the ushers, and the pastor perform. And if they do a commendable job the audience is satisfied. If not they have roast preacher, or choir, or choir director for lunch. But the way the worship service should be is that each of us consider ourselves as being on stage. We are performing the play with our participation in the worship service. This means that everyone sings the hymns, prays the prayers and are a part of it. Our performance is being viewed by Jesus Christ, who is the only member of the audience. This is what a congregation should be about. It isn't just elders, or choir, or just pastor. It is all of us taking part and doing our share regardless of age, or sex, or other factors we interject.

Now that Peter has spoken specifically, he speaks on a general note in the 4th verse, (read this). This applies to all who are ~~active~~ Christians. This crown of glory, or award is something that is reserved for each one who serves their Lord and Savior Jesus Christ. It is unfading and cannot be taken away by anyone. But then Peter gets specific again as we read in the 5th verse, (read this).

The "Younger" which Peter is referring to is not just young people. He is speaking to any and all who are just new in the faith, those who perhaps have just come to Christ. He is speaking of those who are not completely well versed in the Scriptures; those who are preparing themselves in daily Bible reading; those who are seeking to ~~become~~ become more than babes in Christ. These people should be taught and shown by the other leaders of the congregation what being a Christian really is all about. But more than this, everyone should be subject to one another and this is done in humility. A person who is humble, who has humility can take instructions and guidance to increase their Christian walk and is not of a proud nature or spirit. Peter points out that God resists the proud, God doesn't exalt them or lift them up. They lift themselves up but God doesn't. Instead, God exalts, or gives His Grace to those who are humble; to those who don't put, or push themselves ahead of everyone else. And so Peter now reverts from the specific, back to the general which includes everyone. We read in the 6th and 7th verses: (read these).

Peter is saying that we are not placed in the church to show God what great people we are. Instead, we are to humble ourselves under God's mighty Hand. That means that we place ourselves under the strength of God. The word for mighty is that of being all powerful, all might, a strength beyond ourselves

and a strength we could not possibly possess.

The final admonition about this is to not only place ourselves under God's all-powerful protection and strength, but to "Cast all our care upon Him." The word cast means "to deposit with" and the word "all" implies the whole amount. So we are not to just deposit some of our worries and cares with God, but all of it the entire amount, the whole of it. But there is a reason for doing so and that reason is because, "He careth for you." The word "careth" is that God has a concern for each individual person. It is not an abstract word, but one of personal assurance of His deep and abiding love for us in all circumstances.

(Illustration of girl at camp & homesickness/here-sickness)#351-Sun. Serm Illus)
In midst of whatever problems, persecutions, struggles of life, are we here-sick because we are not at home with God? He's reaching out to us to shelter us under His Mighty Hand and to wrap His loving arms around us and say "I Love You" through Jesus Christ. Do you know that for a certainty today? Why not just reach out to Him and take His hand in yours and rest in His care, because He loves you.

*** (to be added to page 3)

The erroneous view we have of Elders is that they are men who ~~have~~ are of an older age who by virtue of their years are spiritually mature. ~~This~~ Nothing could be further from the truth. A young man of 20 may be more spiritually mature than a man of 90, and that young man would be the Elder. We place too much emphasis on age in our country. I don't mean to imply that we shouldn't. But it is no more a fact that just because someone is elderly, that person is very wise, than it is to say that just because a person goes to school he is educated. With the passing of the years a person should increase in wisdom and knowledge. But many people have come to Christ years and years ago and are still infants in Christ because they have not grown spiritually. We hear a great deal today that in the not too distant future we will have more retired people in our nation than working people and this group will ~~dictate~~ dictate national policy. I don't look forward to that because we need to look at some of the so called leaders now in retirement. Former presidents Carter, Nixon and Ford are good examples of this. They spend time and money traveling hither and yon to give their esteemed opinions as to what we should or shouldn't be doing. Yet, while in office they contributed to the mess we are in today, and couldn't solve it when given the chance. Some of our noted senators and congressmen who are retired are making more money in retirement than when they worked. On 20/20 on national TV if you watched you saw this. A 90 year old Ex-senator from Vermont is getting 92,000 per year and each year it increases. He admits it is wrong and should be changed, but he is not giving any of it back to correct it. When he was in office, he never made more than 48,000. Ex-senators McGovern and McCarthy are making ~~60,000~~ more than 60,000 and never contributed half of what they have received thus far. These are our former leaders who supposedly have the answers to our problems. So Peter is saying that if an aged man ~~in~~ or woman in the congregation has not read the Bible, studied it, grown spiritually, this is the "Younger" ~~in~~ being referred to. To any who have not applied themselves to the spiritual things, these people are to submit themselves to the leadership and authority of those who have applied themselves.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Fourth Sunday in Eastertide April 24, 1983
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Heather Covert, Beth Hartley - Acolytes
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "Prelude on 'Dies Irae'" Nibelle
*Processional Hymn No. 1 "For the Beauty of the Earth"
*Ascription
*Exhortation
*Confession (In Unison) "Lord God, our Saviour, you have been faithful in your promise to deliver us from the guilt of our sins, and make us acceptable to you and your kingdom. But too often I have not been faithful in following my promise to obey your will, and I have not loved my neighbors and enemies. I humbly ask forgiveness, Lord. In Jesus' name. Amen."
*Kyrle
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 398 "Rise Up, O Men of God"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Choral Prayer Response (#446)
Offering
Offertory "From God Shall Naught Divide Me" Krieger
*Doxology 382
Anthem: "The Lord Is My Shepherd" Matthews
(Mrs. Robert Sybert, Soprano; Miss Molly Cochran, flute;
Mr. Thompson)

Scripture: I Peter 5: ~~5~~ 8-11
Sermon: "Wayfarer's Excursion: Standing Firm"
*Closing Hymn No. 618 "I Will Sing the Wondrous Story"
Benediction
Postlude: "O Little Flock, Fear Not the Foe" Raison
+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar have been placed by Jane Andrews in loving memory of Roy Andrews.
Serving as Ushers today are *Richard Mangel, Don Kingsley, Art Carney, and Gary Penar.
Deacons - Marlene Riemer and Debby Melton will greet the Congregation at the door this morning.
Nursery will be provided today by Tina Groves and Beth Tait.
Hospitalized: LULU PENAR
Dan Bosko, Carl Vinroe and Bill Pflugh will be visiting the Hospital this week. They will also be visiting a shut-in and a non-attending person.
The attendance last week was 176 with 14 Visitors
AFTER THE CHURCH SERVICE TODAY - SPECIAL COUNCIL MEETING.
Monday - 7:30 - Elders Association Meeting
Tuesday and Thurs. - 6-8 - Aerobics
Wed. - 7:00 - Chancel Choir
The Church is in need of two used Vacuum Sweepers (Upright). Even if they need repairs.
On behalf of the John Snow Family - they would like to thank the Congregation for Cards, Prayers, and Visits during Sara's recent illness and expiration.
Next Week you will not want to miss the Singing group coming to the Church - ReCreations. They will be here for the 11 o'clock Service.
Council meeting will be held May 4th at 7:00 P.M.
Mother and Daughter Banquet coming up on May 11th.
Make sure you make plans to attend.
WHEN THE PASTOR ENTERS AND KNEELS AT THE ALTAR (PLEASE REFRAIN FROM MAKING NOISE UNTIL AFTER THE SERVICE.)
Food will be collected for the Needy every Sunday.
Live every day so that you have no unfinished business with God.

"Wayfarer's Excursion: Standing Firm"
Scrip: 1 Peter 5:8-11; Text: 1 Peter 5:10

(Illus girl el operatr, It not ups & dwns, its jerks)
We countr ups, dwns, & also jerks=no mean obnox peop
mean thing cum long bring upshort; thing gnaw us;
thing upset; knok props out & questin=WHY, Why happn?
Why, why, & no anser or impartil anser
Picard agin peop 1st C ch 5 provs of Asia Minor; they
cum 2Xp & wer eagr 2liv 4 Him, but imediat wer odds
w/Rom govt Bcuz refus worsh Emp; they worsh Js Xp
this jeopardiz thing 4them & lef mid persecutin
throu 1st Lettr P try giv encourag need; strugg anser
their WHY's ovr ovr agin
So read this Scrip anser thez peop need 2lift harts
& spirits 2 God
Vs 8a=Sober=mentl sel-control; vigilant=awak, watchful
Say=hav mentl faculty shapp, tun thing transpir rnd U
Vs 8b=Adversary=oponent law suit; devil=Gr word mean
throw ovr, or across & this cum court jargon as 1 who
brot fals charges agin anothers=1 who slander
Xpian 2B alert fact oponent 2B delt w/stop nothing
P liken 2 roar lion=& roar=fierc animl howl fierce
hungry & lk 4 nothr 2 kil, devour
We 2B awar ther such individ lurk outsid thez livs
& only goal is 2lead away from G & destroy=fair/foul
But P no just giv warn & let go, insted giv Xpain:
Vs 9=Resist=withstan, 2B firm agin nothr pern onset,
2striv agin that 1
Satan still powrfl forc 2B delt with & kno own str or
powr cannot overcum him
But Js Xp overcum & str of Him can withstan wiles &
deceit of him
P () graphic way=resist stedfast=Stefast strongr
term than resist; cum from military & Gr army infantry
form clos rank & present solid wal advanc agin enemy
& this solid front we 2 present agin Satan & fite
fite as solid forc
All this 2B dun in the faith=Ur faith=personal
Ea 1 stan indivldly his lif & kno very same afflictins
endur by ever1 throu world
We no involv struggl alone; all endure & involv
But in midst 2kno not alone & P say this nex vs
Vs 10=Thoz G cal thru H Sp 2 Salvatin(& this only way
happn) thez peop eternty wait for them
Whil on this erth hav persecutin, troubl, tribulatin
P't P say only 4 a while
G t In 2do 4 thing 4Blievrs=Perfect=no pprobs etc
Stablisth=(no establish)=G firmly ground persn
Strengthen=& settle=G do this Bcuz they His own

ea instanc Bliev'r nevr lef 4sake or alon 2 live 2/
Vs 11=P add benedictin 2 emphasiz
2 GOD BE THE GLORY, FOREVER AND EVER. AMEN
afflictin/persecutin wil cum 2lif evr Bliev'r & thez R
the JERKS
How handl them? Job giv illus=(giv bakground life)
Job 19:23-27=READ
ar r 2watevr persecutin may cum is STAND FIRM as
brief excursin this lif continu
& this requir comitment; but society duznt teach or
practic comitment
Insted, we R tol do own thing, watevr mak happy do it
As result C brokn livs aroun us Bcuz 2few want 2
strugl or B involv situatins that R far from perfect
David & Betty gud exampl=Illus of them)
That wat comitment is & isnt easy in fac persecutin,
troubl, siknes etc.
This wat P try teach erly Xpians
Can only happn wen peop comit 2 Lord Js Xp & stand
firmly on Him & His Word
(Illus man mainlin Denom knu allibout Js=no Knu HIM)
Can we say same thing?
Or mus say no kno Js personally eithr?
Can say Bcuz Him Stand Firm? Or mus say we dont hav
that comitment 2day?
We can alter situatin 2day, but mean mus seek 2 Stand
Firm from this day regardles of cost
From stanpoint kno regardles wat hapn this life, ilnes
diseas, siknes etc, in futur lif we wil B victors thru
Js Xp
Wat wil choic B?

"Wayfarer's Excursion: Standing Firm"

Scripture: 1 Peter 5:8-11

Text: 1 Peter 5:10

Illustration: As a man got on the elevator he remarked to the young lady operator, "I guess you have a lot of ups and downs." She looked him in the eye and answered as nicely as she could, ~~xxxxxxx~~ "I don't mind the ups and downs, it's the jerks.")

Everyone has "ups" and "downs" and this is a normal part of life. But along with those "ups" and "downs" we do encounter "jerks," and I don't just mean obnoxious people. I'm speaking of those things which occur which bring us up short; those things that cannot be explained; those things that gnaw at us and make us question, "Why?" "Why is it that these things happen?" Just when things seem to be on an even keel, running smoothly something comes along and knocks the props out from under us. "WHY, why, why?" I'm sure you have asked that question many times. And I'm equally sure that you have not always received adequate answers, if you received an answer at all.

Picture again the people in the 1st century Christian church in those five provinces of Asia Minor. They had come to Christ, their lives had been transformed and they were eager to live for Him. But immediately they were at odds with the Roman government because they were ~~not willing to worship~~ refusing to worship the emperor. They were worshiping Jesus Christ and this put them in the jeopardy with the authorities and left them wide open for persecution for their faith. Throughout all of this first letter from the Apostle Peter, he tries to give them the encouragement they needed. He struggled to give them an answer for all of this as they asked over and over again, "Why?"

So it is that we read in this section of Scripture the answers which these people needed to hear and the help which Peter could give them to lift up their hearts and spirits to God.

He begins by saying, "Be sober, be vigilant." Sober means to be mentally self-controlled, and vigilant means to be awake and watchful. So he is saying to have all of your mental faculties sharpened and tuned to the things which are transpiring around you. The reason for it is, "Because your adversary the devil as a roaring lion, walketh about, seeking whom he may devour." The word, "adversary" comes from a word which means "an opponent in a lawsuit." The word "devil" comes from the Greek word which means to "throw over, or across." This word also comes from courtroom jargon and was one who brought false charges against another person. It speaks of slanderer someone. So the Christian is to be alert to the fact that there is an opponent to be dealt with who is stopping at nothing to destroy him. Peter likens him to a roaring lion, and the word "roaring" had to do with ~~an~~ a fierce animal, like a lion who was howling in intense hunger and looking for another animal to kill and devour.

We are to be aware that there is such an individual lurking outside of our lives whose only goal is to lead us away from God. To do so he will use any means fair or foul to accomplish his end.

But Peter doesn't just issue a warning and let it go at that. Instead, he ~~offer~~ offers the Christian the help needed to overcome this problem. He says, "Whom resist steadfastly in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." The word "resist" means to "withstand, to ~~xxx~~ be firm against someone's onset, to strive against that one." Satan is still a powerful force to be dealt with and we know that in our own strength, in our own power we cannot overcome him. But Jesus Christ has overcome him and in the strength of Jesus Christ we can withstand the wiles and the deceit of Satan. Peter is striving to show this in a most graphic way because he tells us, "Resist stedfast." To resist is to fight against, to withstand, but the word "stedfast" is even a stronger term. It comes from the military and spoke of the Greek ~~phalanx~~ phalanx infantry which formed in close ranks and presented a solid wall to advance against the enemy. This is the solid front we are to present against Satan and fight that fight with a solid force; So the believer is told to "Resist" to stand firm against Satan and it is to be done "In the faith," and this means in your personal faith. He means that each believer is to stand individually in his life, firmly against the onslaughts of Satan and his forces, knowing that the very same afflictions, or persecutions are being endured by all Christians throughout the world. We are not involved in a struggle that is only ours alone. Rather, we are involved in a struggle which everyone is enduring. But in the midst of this struggle we must know that we are not alone. This is what Peter is saying in the 10th verse, (read this). He is pointing out that those whom God has called through His Holy Spirit, meaning those who have been led to Salvation, (and this is always and only done with the power of the Holy Spirit), those people have eternity awaiting them. While they are on this earth they have trouble and tribulation, but Peter says that is only for a "While." But God is going to ~~make each believer perfect~~ do four things for each believer. First, he will be made perfect. This means that in eternity the believer will have a perfect body, no sickness, illness, or disease; he will have a life with God, completely free of all ~~persecution~~ persecution and trouble. Then God is going to stablish His own people. That is not establish, but "Stablish." It means God will firmly ground that person in the faith. Then God will strengthen each one and settle them as His own. In each instance, the believer is never forsaken or left to fight the battle alone. And Peter ~~ix~~ wants to emphasize this so much that he adds a benediction at this point and he says, (read verse ~~ix~~ 11). To God be the glory forever, and ever.

Affliction and persecution will come to the life of every believer. These are the jerks. How do we handle them? A man named Job had more than his share of persecution and trouble. In fact, it was instigated by Satan to show God that Job would turn away from Him. He had all of his family taken from him; his wife deserted him; he lost all of his property; even his friends demanded that he confess whatever sin it was that caused all of this. Yet, through it all he came to the place where he could say as we read in the 19th chapter of Job, verses 23 through 27, (read these).

The answer to whatever persecution may come is ~~is~~ "Standing Firm" as our brief pilgrimage through this life continues. And this requires commitment. But our modern day society doesn't teach or practice commitment. Instead, we are told to do our own thing, whatever makes us happy, do it. As a result we see the broken and shattered lives around us because too few want to struggle or be involved in situations that are far from perfect. David and Betty are a good example of what commitment really is.

(Illustration of David & Betty, her nussing him, his death etc.)

That's what commitment is and it isn't easy in the face of persecution and trouble. But this is what Peter was striving to teach those early Christians. It can only happen when people are committed to the Lord Jesus Christ and stand

firmly on Him and His Word. A man got up to speak in a ~~xxxx~~ certain "Mainline" Denomination" congregation. He said, "I was raised in this church, baptized, confirmed, the whole works. I knew all about Jesus; His life; His ministry, and so on. But I didn't know Him personally, and when I made that move, my life hasn't been the same and I can face whatever life may bring my way")

Can we say the same thing? Or must we say that we don't know Jesus personally either? Can we say that because of Him we are "Standing Firm?" Or must we say we don't have that commitment today? We can alter ~~xxxx~~ our situation if we find that we are not in that relationship with Jesus Christ. But it means we must seek from this day to "Stand Firm" regardless of the cost. From the standpoint of knowing that regardless what happens in this life to us; whether it is sickness, disease, illness of any kind; persecution; problems; whatever, if we belong to God and commit it all to Him, in the future life we will be the victors through Jesus Christ. What will our choice be?

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Mother's Day May 8, 1983

The Rev. Ralph C. Link, Pastor
Mrs. Kitty Feder, Organist
Mr. Roland Thompson, Saxophonist
Danny Mangel, Chris Andrews - Acolytes

ORDER OF WORSHIP - 11:00 A.M.

Prelude "Mother"

"Something Beautiful"

*Processional Hymn No. 6 "This is my Father's world"

*Ascription

*Exhortation

*Confession (In Unison) "Merciful Father, who wilt not thy children to wander in darkness; pour the light of thy spirit into our minds and hearts, that we may discover what is thy holy will and discern the true from the false, the evil from the good, and that we may henceforth walk in the paths of wisdom, to the glory of thy holy name; through Jesus Christ our Lord, Amen."

*Kyrie

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri

Who's Who in the Pew

Announcements

Joys, Concerns, Prayer Requests

Hymn No. 545 "I love Your kingdom, Lord"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer

Offering

Offertory "That Wonderful Mother of Mine"

*Doxology 382

Duet "Mother and Home" Beth Feder and Molly Cochran

Rol Thompson - Saxophone

Scripture: 1 Peter 5:12-14

Sermon: "Wayfarer's Excursion: The Sign"

*Closing Hymn No. 497 "Like a River Glorious"

Benediction

Postlude

***** *Congregation Standing *****

The lovely Flowers on the Altar have been placed by Von Maloney in loving memory of Jim Maloney.

Serving as Ushers today are *Virginia Mangel, Marie Henry, Nancy Dellen and Kapeh Link.

Mr. & Mrs. Gottlob Kradel will greet Congregation

Nursery will be provided

Hospitalized: Lula Penar, Norabel Cooper, Mrs.

Clarence Sherman and Mrs. Carl Vinroe.

Donald Kennedy and Ray Covert will be visiting the Hospital this week.

Tonight - Youth Fellowship

Tues. and Thurs. - Aerobics in Rehoboth Hall.

Wed. - 6:00 - Mother and Daughter Banquet tureen dinner. ALL WOMEN of the Church, their mother, daughter or friend are invited. Special music by Rol Thompson, Kitty Feder, Beth Feder and Molly Cochran. Bring tureen and table service. Meat, beverage and dessert is furnished.

Next Sunday - 5:30 Family Sunday School Dinner and entertainment. Bring tureen large enough to accommodate your own family. Provide your table service. Beverage will be furnished.

Thurs. - 7:00 - Choir Rehearsal.

Our sincere sympathy to the Family and Friends of Miss Emily Irvine who passed away in Georgia.

Graveside services will be held Wed. May 11, 11:00 A. M. by Rev. Link at the Rose Hill Cemetery.

Butler Area Laymens Dinner "Ladies Nite" May 19th, St. Peter's Church, Zelienople - 6:30 P.M. Chuck Penar and J. Walter Harmon have tickets.

The Council approved this recommendation be passed along to the Cong. for vote. In regards to additional organ pipes in the chancel. Equipment plus labor until deadline of June 11 - not to exceed \$7,980 max. (does not include; support, construction/installation - power line) The Congregation's approval or disapproval will be taken May 22nd..

"Wayfarer's Excursion: The Sign
 Scripture: 1 Peter 5:12-14; Text: 1 Peter 5:12b
 This clos Scrip P's benedictin Ch's 5 provs Asia Minor
 W prip lik say gudby ol frend; I trus U hav cum 2kno
 P ittl betr thru letr, but no say gudby 2 him
 In fac wil Bgin lk 2nd letr nex wk; lk 5 NT bks on
 d Times & 2nd Peter is 1st one
 P Bgin conclusin by say=Vs 12a=(to I SUPPOSE)
 Silvanus kno throuth Ch Bcuz acompny Paul 2nd jorney
 we kno as=SILAS, Gr name
 But why wud P writ bout Silas at clos letr?
 3 possibiltys, 2 probabilitys
 1=Theory Silas write & not Peter
 if tru, he liar & cheat-ex. 1sthand P say, Silas=NO
 if ly, toy w/things G, Bcuz Ch peop read, Bliev
 2=Silas wrote, P dictate, he secretary; styl of Gr &
 P no hav forml ed, but Silas did Bcuz Rom citizen
 Silas write, corec form, structur, P approval
 3=Silas sec. & also delivr Ch's 5 provs As Minor
 He membr Rom postl Dept, local union #1
 P say=faithfl bros-many peop herd, knu of him & P
 reasur he tru Xpian ever sens word
 he add=SUPPOSE=2 considr, count, reckon, draw log concl
 Wat say=I'M SEND SILVANUS, OR SILAS TO U, & U KNO HIM
 AS FAITHFL BROS, AS I RECKON HIM, OR COUNT HIM TO BE
 vs 12b=He say only brief letr in which seek urg 2
 accept thez things spk of Js Xp
 But mor than exhort, urg, it testify & P means gave
 eywitnes accp only 1 w/Js cud tel of
 But wat exhort, testify of?=Vs 12c
 This short stament whol sumatin of letr, it theme
 That is=Grace G free gift, no work, earn, merit, deserv
 It Grace is Salvatin thru Js Xp
 & mor than this, it is very faith whol lif shud B
 bilt on & this sumatin P's 1st letr
 Now redy 2sign off & say=Vs 13
 Babylon=it not Rome Bcuz=P no kno wat Jn writ Rev
 many yrs latr
 wen Paul wrot Letr Roms, 16th chap, clos vss greet
 27 Xpians & P no name=Bcuz, not there
 if left out wud insult P, & Paul no do this
 It Babylon on Euphrates River; ther stil Jews liv
 afr many return 2homeland; cum 2 Jeru, Pentcost, go
 bak start Church & P write ~~xxxx~~ they send greets
 Markus=not son, spiritul son bin rnd P long time
 G of Mark read lik preach of P, so Mark clos 2him
 N P clos letr w/Sign, in fac 2 Signs
 vs 14a=kiss of Love, not charity; Paul say Holy Kiss

P & Paul spk actu kiss
 wen Blievrs assembl, greet w/embrac, kis both chks
 this Sign mutul luv shar 2gethr as folos Js Xp
 Me recal Js betray w/kiss from Judas=this misuse
 2. Sign=Vs 14b=this Sign cum from Js Himself
 Jn 20:19=doors lok, windo shut=cum in room & Peace
 P Unto You, Js say
 P Ad that & so wen Blievrs meet, greet, embrac, kiss
 & say=May Peace Js Xp Be With You
 So wat P do is ty al2gethr by pt out that as tru
 follos of Js Xp, the pruf is the luv ea Bliev'r shud
 hav 4 othr Blievrs individuly & cllectively
 How do we sho this luv which P say we shud hav?
 (Illus Brett, teachr Don Ackelson, & Mothr Day card)
 This is SIGN ea Xpian shud hav, possess & giv 2othr
 Xpians
 But shud B SIGN we giv 2 all world
 Ther suml who luv U & Me mor dearly than any human
 cud possibly luv another
 That person Js Xp
 He no quest who we R, wher we liv, who parent were,
 or anything else
 Jus knu we need 2B 4givr & this tak plac thru
 deth on our Bhalp
 Let us seek 2shar that SIGN in our congregatin,
 let us shar it in our famlies,
 let us shar it wherevr we go
 The Sign shud spk 2 worl that ~~xxxx~~ THIS IS THE
 TRUE GRACE WHEREIN WE STAND.

"Wayfarer's Excursion: The Sign"

Scripture: 1 Peter 5:12-14

This closing Scripture is Peter's benediction to the churches in the five provinces of Asia Minor.

With this last bit of Scripture from Peter's first letter, it is somewhat like saying goodbye to an old friend. I trust that you have come to know Peter a little better through this letter, but we will not be saying goodbye to him. In fact, we will be not only looking at his second letter starting next week, but we will be starting to look at five New Testament books which speak of the "End times," of which 2nd Peter is the first one.

Peter begins his conclusion by writing, "By Silvanus, a faithful brother unto you, as I suppose." ~~The~~ Silvanus was known throughout the early Church, because he had accompanied Paul on his second missionary journey and we know him as Silas which was his Greek name. But why would Peter be writing about Silas at the close of his letter? There are three possibilities of which two of them are probable. There are those who have proposed that Silas was the author and actual write of this letter bearing Peter's name. But if that is the case then Silas was a cheat and a liar. In this letter are several occasions in which the author, supposedly Peter, speaks of being a firsthand witness to events in the life of Jesus Christ. If Silas were the author he would be lying because he was never a firsthand witness to anything in the life of Jesus Christ. And if he was lying he was certainly taking the things of God very lightly because he knew that this letter would be passed from church to church and taken at face value.

The second possibility and this is a probability is that Silas was the one who actually wrote the letter as Peter was dictating it. The reason believed that he wrote the letter is because of the more advanced Greek in which it is written. Peter was just an ordinary fisherman without formal schooling and the style of Greek was beyond that of which he would write. But Silas, or Silvanus his Latin name, by which Peter calls him, was a Roman citizen. As such he like the Apostle Paul was fairly well educated. It is believed that Peter dictated what he wanted said, and Silas then wrote it changing the sentence structures and grammar to make it read as it should. But this was done with Peter's approval.

The third possibility which is also a probability is that Silas was not only the secretary but the one who delivered the letter to the ~~five~~ churches of the five provinces of Asia Minor. He was a member of the Roman Postal Department Local Union #1.

Peter then adds, after he has told that Silas would be the hand deliverer of the letter, that Silas was a faithful brother. Many of these people had heard of Silas and knew of him and Peter is merely reassuring them that he is a true Christian in every sense of the word. Then he adds, "As I suppose" and

the Greek word for "suppose" at this point really means, "to consider, count, reckon," or, "draw a logical conclusion from." So Peter is actually saying, "I'm sending Silvanus, or Silas to you, and you know him as a faithful brother, as I reckon him, or count him to be. This is the logical conclusion I have come to about him."

And then Peter goes on to state, "I have written to you briefly, exhorting and testifying." ~~Text that was the exhorting and testifying?~~ He is saying that this letter is only a brief letter in which he is seeking to urge them to accept these things speaking of Jesus Christ. But it is more than just exhorting or urging, it is "testifying" and Peter means that he gave them eye witness accounts of things that only one who was with Jesus could tell.

Now what was it he was exhorting and testifying to them of? "That this is the true grace of God wherein ye stand." This short statement is the whole summation of this entire letter. This is the real theme and that is, that the Grace of God, the free gift for which you cannot work, or do anything to earn that Grace is salvation through Jesus Christ. And more than this, it is the very faith upon which your whole life should be built. This is the summation of Peter's first letter in a nutshell.

So now Peter is ready to sign off and he says, "The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son." Just where was the Babylon of which he is speaking? There are several thoughts along these lines also. One thought has been that it is Rome and Peter is speaking of it in disguise so the Roman authorities wouldn't persecute the Christians there. But there are two things wrong with this. First, the very first mention of Rome using the name Babylon for it, occurs in John's book of Revelation and that was written long after Peter departed the scene. Secondly, when Paul wrote his letter to the church in Rome, in the 16th chapter he sent greetings to twenty seven people and Peter's name was not in that list. If Peter had been in Rome and Paul had omitted him, it would have been a grave insult to Peter. From the standpoint of how Paul conducted himself in a Christ like manner, he would have never openly offended Peter in this way. So the Babylon written of at this point is the Babylon on the Euphrates River but was no longer the world capital as it once was. But there were still Jews living there who had not returned to their homeland following the downfall of Babylon. Some of these Jews had journeyed to Jerusalem and were there when on the day of Pentecost the Holy Spirit had fallen on Peter and the others so that they could speak the message of Jesus Christ to unbelievers in their own tongues and languages. These people had accepted Christ, returned to Babylon and had formed a Christian church there.

But this still leaves "Marcus my son" as a mystery. This Marcus, was probably

John Mark, the author of the Gospel of Mark. This young man had been around Peter for some time and had become like a son to him. So it is not unusual for Peter to refer to him as his son. The Gospel of Mark it is said by those who have researched it, is like reading the preaching of Simon Peter. So in essence, Mark was very close to Peter.

Now Peter closes this letter with the "Sign." In fact, there are "two Signs" here. He says, "Greet ye one another with a kiss of charity." And the word "charity" should be, "Love." In several other portions of Scripture Paul calls it, "the holy kiss." Peter and Paul are speaking of an actual kiss. When believers assembled for worship they greeted one another with an embrace and a kiss on both cheeks. This was the "Sign" of the mutual love they shared together, as followers of Jesus Christ. You may recall when Jesus was betrayed by Judas, the "Sign" of who it was they were to arrest, was the one whom Judas kissed. This was naturally, a misuse of the greeting.

The second "Sign" was that of saying as Peter does here, "Peace be with you all that are in Christ Jesus." Amen." This "Sign" had come to them from Jesus Himself. When they were assembled in the Upper Room following His crucifixion the doors were shut and bolted, the windows were locked and suddenly Jesus stood in their midst and said, "Peace be unto you." Peter had heard that and when they embraced each other with the kiss of love, they probably said, "The peace of Jesus Christ be with you."

So what Peter is doing is tying all of this together by pointing out that as true followers of Jesus Christ, the proof of it is the love each believer should have for the other believers individually and collectively.

How do we show this love which Peter was trying to say we should have?

(Illustration of Brett and teacher Don Ackelson, & Mother's Day Card)

This is the "Sign" which each Christian should possess and give to other Christians. But it should also be the "Sign" we give to all the world.

There is someone who loved us more dearly than any human could possibly love another. That person was Jesus Christ. He didn't question who we were, or where we lived, or who our ancestors were. He just loved us with a complete love that was expressed in His death on our behalf. Let us seek to share that "Sign" in our congregation, in our families and wherever we may go. This "Sign," ~~should be for the world~~ should speak to all the world that, "This is the true grace of God wherein we stand."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Seventh Sunday in Eastertide May 15, 1983
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Dir.
Mr. Roland Thompson, Saxophonist
Mr. Dan Metrick, Percussionist
Danny Mangel, Chris Andrews - Acolytes
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "Thy Works, Not Mine, O Christ" Kindermann
*Processional Hymn No. 679 "Eternal Father, Strong to Save"
*Ascription
*Exhortation
*Confession (In Unison) "Almighty God, who hast gathered
thy people throughout the ages and in all the world into
one Church, forgive us the painful divisions and wounds
which we thy children have inflicted upon thy household
of faith. Grant us the grace to overcome our human
errors and prejudices that we may walk together in the
unity of our one Master; in whose name we pray. Amen."
*Kyrle
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 625 "Lord, speak to me"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "Lord, Thy Word Abideth" Chope
"O Thou, in All Thy Might So Far" Dougall
*Doxology 382
Anthem: A "Following Jesus" Praise Medley Bock, arr.
(Mr. Dan Metrick, percussionist and Mr. Thompson)

Scripture: 2 Peter 1:1-4
Sermon: "The Real Thing: Salvation, God's Work"
*Closing Hymn No. 631 "I Know Whom I Have Believed"
Benediction
Postlude "Salvation Unto Us Has Come" Kindermann
+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar have been placed by
Paul and Joan Campbell in loving memory of Joan's
Mother and Father - Mr. & Mrs. James P. Christy.
Serving as Ushers today are *Rob Vinroe, Robert Dellen,
Randy Dellen and Brian Kennedy
Elder and Mrs. Harry Fry will greet the Congregation
at the door this morning.
Debbie Johnston will be in the Nursery this morning.
Hospitalized:
Paul Campbell and Art Snyder will be visiting the
Hospital this week, plus a shut-in and an non-attend-
ing person.
The attendance last Sunday was 162 with 11 Visitors
Today - 5:30 - Family Sunday School Tureen Dinner and
entertainment. This is open to the Church not just
Sunday School. Please come and enjoy the fellowship.
Monday - 7:30 - Reorganizational Meeting for Ch. Sch.
Tues and Thurs. - 6-8 Aerobics in Rehoboth Hall
Wed. - 7:30 - Golden Circle
Thurs. - 7:30 - Board of Christian Education
Thurs. 10:30 - Mary Martha Circle Meeting
Thurs. - 6:30 - Butler Area Laymens Dinner "Ladies
Nite" May 19th, St. Peter's Church, Zellenople -
Chuck Penar and J. Walter Harmon have tickets.
Please remember the special congregational meeting
next Sunday, May 22, following the worship service
in Rehoboth Hall. You will have the opportunity to
hear the details of the addition to the organ; to have
your questions answered; and to vote on the proposal.
(Check your latest Newsletter for some of the details.)
May 22, 7:30 - P.M. a preview of Vacation Bible
School. This is for all of the congregation. We have
classes scheduled for all ages from toddlers to adults.
Please come and share in the fun and have some
delicious refreshments in Rehoboth Hall after the
brief preview in the Sanctuary.
We need memorial flowers for Altar next two Sundays..

"The Real Thing: Salvation, God's work"
 Scrip: 2 Peter 1:1-4; Text: 2 Peter 1:4b

Read 2 Tim 3:1-7=here Paul writ wat cal Last Days
 Pet writ 3rd chap 2nd letr Last Days
 both lettrs writ about sam time; Paul 67; Petr 66 ????

1st th concern wat hapn end Ch age & Paul spk librlis
 & ap. Stacy cum 4th profes Ch, & laymn infect w/Mod, Lib
 C cum 2 pas mor, mor ea day, but P singl prob as cum
 from fals teachrs & warn flok 2B carful who lis/folo
 Subj vitl import 2day, & need tak concern lk this
 2 study in fulest contex, we lk 5 bks NT spk End Times

They R: 2 Petr, 1, 2, 3, Jn, Jude
 Wil lk 1 at time & perhaps interweav but mostly lk
 vs by vs as writ by authors

Suggest, read 2nd Peter 2underst wat P say=1st chap
 Kenneth Wuest Moody Bible Teachr say=QUOTE
 we know sof drink say as slogan=Its The Real Thing,
 imply othrs are not, & this only genuine article
 (Illus 3s teacher Miss Brown=She duznt hav any morals)
 Was yng lady wrong? No, merly use dif aproach & success
 but spos, jus supos she exact wat childrn say; she
 wud hav bin fals teachr & childrn lern wrong things
 But she REAL THING & this primary mesag P 2nd letr
 & he shar w/peop erly Ch, & jus as import, he shar us
 I firmly Bliev we liv End Times & can C thing hapn
 & G inspir men lik, Paul, P, Jn, Jud 2 writ about
 Now P Bgin 1st ~~xxxxxx~~ vs A=scent mss hav SYMEON
 This lv no doubt who he is; but only plac NT cal SYMEC
 all othrs cal Simon

Bcuz P adres self 2 rder w/orig name, letr tak off &
 sho he actul who say is=(sum scholars disput)
 I lev confusin Bcuz sum unwil Bliev G cud inspir P
 2nd time 2 write agin fals teachrs & part prob is
 sum thez peop very 1's P write & warn aginst
 Servant=in Gr 5 word 4it & 1 use lowest, degrad form
 of word

DOULOS=1 whos wil swaloup in wil of nothr; 1 bnd bands
 2 nothr & only deth cud brake
 It thru deth Blievr no releas from Xp, but join in
 eternty nevr 2B separat agin

Apostle=ref 2B eywitnes of Js Xp & P say he Servant &
 Apostl 2 Js Xp & this spel out Bcuz no mistak Him
 YESHUA=Heb; IE3OUS=Gr & mean=Jehovah Saves, G saves
 Christ=CHRISTOS=Gr; MAHAMASHEA=HEB=the Anointd One,
 or Messiah

Sr P say he Servant of Apostl of Anointd One of G
 N /prelim intro out way adres 2thoz want 2 reach
 1b=say each them shar same faith & sumthin dear 2them,
 sumthin of grt price

2/
 Thez Blievr wherevr mayB & P identify w/all
 This faith obtain=vs 1C=READ
 P wrot this way 2sho Js Xp is Xpian's G as opos Caesa
 Vs Grac & peac but 2cum thru=Vs 2b
 Knowledge=Gr=EPIGNOSIS=ment complet, ful, perf knowledg
 th opos=GNOSIS=ment=incomplet, imperf, impetill know
 Gnostics=thoz Blief crept erly Ch=(ideas body/soul)
 Sp P pt out=Grac/Peac only cum 2Blievr as reveal perf
 knowledg of God

Now P continu thots by delv in2 Theology of Salvatin
 Vs 3a=othr word, G has givn 2 ever1, everthin which nec
 4this lif, & the means 2Bcum Godly, or striv 4 Godline
 in our livs. But how posibl?
 vs 3b=thru knowledg, ful complet underst G's plan 4
 mankind

That wat P ment by=Knowledge of Him, (Him is God) &
 it is G hath cal 2glory & virtue
 It G who duz cal, & it Divin cal & instigat by G
 if man lef on own he nevr seek G Bcuz spiritual ded
 & blind

It G work hart/lif persn, G's H Sp cal persn from
 lif ded in sin & trespas 2 lif of Godlines
 (Illus teach Js vs teach of Jews=Montefiore)
 Vs 4a=Thoz proms, 2 main 1's=4givnes thru Xp, etern w/G
 vs 4b=it thru thez 2main proms Blievr justify or set
 rite w/God

Hence, Blievr partak that Divin natur which G's natu
 Wen takn plac, P reassur all Blievr=Vs 4c
 This Divin natur giv Blievr not only desir, but powr
 2liv lif 4 G, & 2 do His will

It tak Blievr from naturl stat of man, 2levl or plan
 pr desirs R 2do things G wants & 2avoid the lusts
 or cravings 4 evil things

But mus rembr Salvatin is G's Work & not man's
 It G who reach out in2 lif of sinnr & bring in2 fold
 (Illus Harold Gray visit cpl, man dy nex day)
 It G's prodng, His timing, His leading & quest is,
 Hav we takn wat He givn, or hav we ignor His working
 in our livs?

"The Real Thing: Salvation, God's Work"

Scripture: 2 Peter 1:1-4

Text: 2 Peter 4b, "That by these ye might be partakers of the divine nature."

If we look at Paul's Second letter to Timothy chapter 3, starting with the 1st verse we read, (read verses 1 through 7). Here, the Apostle Paul is writing of what he calls, "The Last Days." In the 3rd chapter of Peter's second letter he writes of the "Last Days." Both of these letters were written about the same time. Paul's letter may have been written in 67 A.D. and Peter's in 66. But in any event, they were both concerned what would happen at the end of the Church Age. Paul was speaking of the apostasy which would come forth in the professing church and how the laymen of the church would be infected with what we tend to call, "Modernism and Liberalism." And we see this coming to pass more and more with each passing day. But Peter singles this problem out as coming from false teachers and warns the flock to be careful who they listen to or follow. This subject is of such vital importance today that we need to take a concerned look at this subject.

To study it ~~in~~ in its fullest context we are going to look at five books of the New Testament which speak to us of these "End Times." They are, 2 Peter, 1st, 2nd, and 3rd John, and the book of Jude. We will be looking at them one at a time and will interweave thoughts from one or the other as we go along. But for the most part we will be taking them one verse at a time as written by their authors. I would suggest that since we will be spending some time in this 2nd letter of Peter, that you read this letter through to get the context of it. If you would read at least the 1st chapter this next week it may help you to understand something of what we will be speaking about.

As a synopsis of what is contained in these five books, Kenneth Wuest, Bible teacher at Moody Bible Institute has this to say about them, (read his quote as found in Volume II, Word Studies in the Greek New Testament).

A well known soft drink has for its slogan, "It's The Real Thing." This implies that all of the others are not for real, and only this one is the genuine article.

(Illustration Sunday School teacher Miss Brown, "She doesn't have any morals," quote from students of Sunday School class, #801, Sunday Sermons Illus Vol. II) Now was this young lady wrong? No, she was merely using another approach which seemed to have met with more success. But supposing, just supposing, she was exactly what the children implied. If she had no morals, she would have been a false teacher and the children would have been learning the wrong things. But she was "The Real Thing." This is the primary message of Peter's 2nd letter and he picks out those "Real Things" and shares them with the people of the early church. And just as importantly, he is sharing them with

you and me. I firmly believe we are living in the End Times because we can see things happening which God inspired men like Peter and John and Jude and Paul write about. And we need to be very careful who we listen to, and who we follow. There are many false teachers and preachers and leaders within the church today.

Now with all of this as background for this letter of Peter's, he begins by saying, "Simon Peter, a servant and an apostle of Jesus Christ." His opening remarks identify him beyond a shadow of a doubt as to who he is. The ancient manuscripts actually had the name "S-Y-M-E-O-N" which is remarkable in itself because almost everywhere else his name is mentioned in the New Testament, it is simply, "Simon." Because Peter addresses himself to the reader with his original name, this letter immediately takes off by showing that he ~~is~~ actually who he says he is. Incidentally, there is some confusion among Biblical scholars as to who actually wrote this book. But I believe the confusion is caused because most of them are unwilling to accept ~~Peter as being inspired by~~ the fact that God inspired Peter a second time to write against false teachers. Part of the scepticism among Biblical scholars is that many of them are themselves, the very people Peter was writing against.

He has identified himself as Symeon Peter, but more than this he further states that he is a servant, but the word in Greek which he uses is the lowest, degrading form of this word. There were 5 words for servant which the Greeks employed in their vocabulary. This word is "DOULOS," and speaks of one being bound to another as a slave. A servant, Doulos, was one whose will was swallowed up in the will of another. It also spoke of one who was bound with bands to another which only death could break. The believer is bound to Christ with bands which only death can break. And it is through death that the believer is not released from Christ, but joins Him in eternity, never to be severed from Him again.

Peter adds that he is also an "Apostle." This is merely another reference to himself as an "Eyewitness" of Jesus Christ. And Peter speaks of ~~wh~~ to whom he is a servant and apostle to, and that is "Jesus Christ." Jesus Christ is spelled out, so there is no ~~mistake~~ mistaking His identity. That identity was in "Yeshua" in Hebrew, of IESOUS in Greek. It means, "Jehovah saves, God saves Christ is from Christos in Greek and Mahamshea in Hebrew. It means, "The anointed one," or, "Messiah." So Peter is identified as being the servant and Apostle of the Anointed One Of God.

Now that he has gotten that preliminary introduction out of the way, he addresses himself to those he wants to reach. These are, "Them that have obtained like precious faith with us." He is merely saying that each of them are sharing the same faith and it is something which is very dear to them.

Something of great price. ~~xx~~ These were believers wherever they may be and Peter identifies with them all. This faith was obtained, "Through the righteousness of God and our Saviour Jesus Christ." Peter wrote it in this way to show that Jesus Christ is the Christian's God as opposed to those to whom Caesar was their god. These were of course the Roman citizens.

Now Peter writes that he desires for the believers to have added Grace and peace but it should come through, "The knowledge of God, and of Jesus our Lord. The word "Knowledge" ~~xx~~ in Greek was EPIGNOSIS which meant "Complete, full, perfect knowledge. This was opposed to the word, "Gnosis" which was an imperfect, ~~xx~~impartial knowledge. The word "Gnosis" had become associated with Gnosticism which had crept into the early church. Gnostics were people who believed that the body was evil and the goal of life was to separate the soul from the body, since the soul lived on. So it didn't matter what you did to the body. As a result they dissipated their lives in immorality and sin, believing they were working God's purpose out in doing this. So we can readily see the harm they were causing in the early church. So Peter is pointing out that Grace, and peace can only come to the believer as it is revealed in the perfect knowledge of God.

Now Peter continues his thought by delving into the Theology of salvation.

In the 3rd verse he says, ~~xx~~ "According as His divine power hath given unto us all things that pertain unto life and godliness."

In other words, God has given to everyone everything which is necessary ~~xx~~ for this life and the means to become Godly, or to strive for godliness in our lives. But how is this possible? Peter adds, "Through the knowledge of Him that hath called us to glory and virtue." It is through the knowledge (and ~~xx~~ there's that word again; "Knowledge",) the complete, full, understanding of God's plan for mankind. That is what Peter means by the "Knowledge of Him," the "Him" is God, and it is God that "Hath called us to glory and virtue." It is God that does the calling, it is a Divine call and it is instigated by God. If man is left on his own he will never seek God because he is spiritually dead and blind. It is God working in the heart and life of that person, God's Holy Spirit in other words, that calls the person from a life dead in sin and trespasses to ~~xx~~ life of godliness.

(Illustration of teaching of Jesus as compared to teaching of Jews as pointed out by Jewish scholar Montefiore).

Now Peter goes into this by pointing out the promises of God, (vs 4a). Those promises are the forgiveness of sin through Christ and eternity with God. These are the two main promises for the believer and we learn this from the next phrase of verse 4, "That by these ye might be partakers of the Divine nature." It is through these two main promises of God that the believer is Justified, or set right before God. Hence, the believer partakes of that

Divine nature which is God's nature.

When this takes place, Peter's reassurance to all believers is, "Having escaped the corruption that is in the world through lust." This divine nature gives the believer not only the desire, but the power to live a life for God, to do His will. It takes the believer from the natural state of man, to the level or plane, where ~~he wants to do~~ his desires are to do the things God wants and avoid the "lust" or craving for the evil things. But we must remember that Salvation is God's Work and not man's. It is God who reaches out into the life of the sinner and brings him into the fold.

(Illustration of ~~xxx~~ Howard Gray visiting couple, man died next day).

It is God's Work that brings about Salvation. His timing, His prodding, His leading. The question is, "Have we taken what He has given, or have we ignored Him and His Working in our lives?"

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Pentecost Sunday May 22, 1983
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Dir.
Mr. Roland Thompson, Saxophonist
Traci McMillin, Amy Vargo - Acolytes

ORDER OF WORSHIP - 11:00 A.M.
Prelude "Let Us Ever Walk with Jesus" Kretzschman
*Processional Hymn 147 "Spirit of God, Descend upon My Heart"
*Ascription
*Exhortation
*Confession (In Unison) "O God, it is easier for us to call you Lord than it is to do what your Lordship requires. We enlist in your causes but find ourselves giving in to fear. We want to be sensitive but find it easy to be hard. We fail to see and take advantage of the great opportunities surrounding us. Forgive us, our Father, take our limitations and turn them into possibilities for service. Grant us this grace through Jesus Christ our Lord. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 161 "Breathe One Me, Breath of God"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "Come, Holy Ghost, God and Lord" Bach
*Doxology 382
Anthem: "I Will Not Leave You Comfortless" Young
Scripture: 2 Peter 1:5-7
Sermon: "The Real Thing: Building Blocks"

*Closing Hymn No. 402 "O Jesus, I have Promised"
Benedicting
Postlude "E Phrygian" Krieger
***** *Congregation Standing *****
The Lovely Flowers on the Altar have been placed by Mrs. Grace Gillen in memory of her "Grandson" Ronnie Wiles.
Serving as Ushers today are *Richard Mangel, Don Kingsley, Art Carney and Gary Penar
Mrs. Jane Andrews will greet the Congregation at the door this morning.
Nursery will be provided today by Mrs. Debbie Christie
The attendance last Sunday was 175 with 20 Visitors Hospitalized:
Rol Thompson and Harry Fry will be visiting the Hospital this week. They will also be visiting a shut-in and a non-attending person.
> Today - Congregational meeting in Rehoboth Hall- as soon as the Service is over in the Sanctuary. This is an important meeting - You have the opportunity to hear the details of the addition to the organ; to have your questions answered; and to vote for or against the proposal.
Monday - 7:30 - Elders Association Meeting
Tuesday & Thurs. - 6-8 - Aerobics in Rehoboth Hall
Wed. - 7:00 P.M. Chancel Choir Rehearsal
Next Sunday - May 22, 7:30 - A preview of Vacation Bible School. This is for all of the congregation. We have classes scheduled for all ages from toddlers to adults. Please come and share in the fun and have some delicious refreshments in Rehoboth Hall after the brief preview in the Sanctuary. SURPRISE!
Next Sunday (Memorial Week-end) We do not have Flowers for the Altar. If you would like to have the Flowers contact Bea in the Office.
First Sunday in June Early Church - 10:00; Church School at 9:00 A.M.
Coffee and tea - available in Rehoboth Hall before Church each Sunday.
We will be collecting Food for the Needy all year long. There are boxes in the Narthex for this food/

"The Real Thing: Building Blocks"
Scrip: 2 Peter 1:5-7

Ba' 1977 study pub skul systm & effects in society
(1. us of this = READ)
erly survy dun 2 pt need 2get bak 2basics
this necessary not only skul, all walks lif, & jus as
f ertiv spiritual livs as wel
Js taut on way 2 Jeru & part teach had do this subjec
Lk 14:25-30=Js say ordr 2bild on anythin cost musb
considered
P was eyewitness/earwitness 2wat Js taut & so naturl
he pt out wen ministr 2others
2nd letr distinc purp pt tru/fals teachrs; Real vs Fa
He Bgan as shar las wk & that pt=Salv G's Work, not us
That Work posib only thru aopt Js Xp as 1 provid
salvatin thru deth on cross; that foundatin & this
wat indivd Xpian mus bild on
Paul say=No othr foundatin laid, than that which Js Xp
P lay foundatin 1st 4vss, now Bgin put 4th bilding
bloks esentil 2hav Real Thing our livs
8virtues of Xpian lif P pt out as esentil
vs 5a=giving=Gr word mean go all out. lik runer givall
Diligenc=giv us word Chorus; patrns arts supply money
larg chorus, actors; outdo 1nothr
so P say=if U really R Xpain, U wil giv it all you've
got, you'll go all out 2bild self in 2 Xpian shudbe
vs 5b=Faith 1st thing Blievr has; no has faith=no Blie
so if U Xpian need 2hav virtue
Virtue not only ment morl excelenc, but use as de-
scrib sumthin flaws=land fertil, horse swift, etc
Blievr 2B as gud as B Xpian as canB
5c "knowledg=as sed las wk, complet underst; whol picutr
o. Xpian lif
vs 6a=Temperanc=self-control; real Xpian 1 has self
undr control all areas lif, or shud striv to do so
vs 6b=Patience=translat=steadfast & spk 1 abl remain
steadfast or poses positiv atitud fac watevr cum long;
patent Bliver ahl aopt finacil setbak, ilnes, injury,
evn deth & bear up undr it as part G's plan 4 life
6c=Godlines=Blievr not only exert reverenc 4 God, but
C ea creatur G's imag & striv help ea 1 as Js did
It not jus liv 2do godly things 4 God; but do things
G wants us 2do 4 others
vs 7a=Bros kindnes=Gr Philadelphian, literl=Bros luv
It luv we 2hav 4 1nothr & striv help othr without
g ip, criticism, or things tear apart & hurt 1nothr
vs 7c=Charity/Luv=very end all bild bloks=LOVE
this luv expres a'erthing sed/dum; it luv Js taut 2B
aim of folo Him; Paul sed=1 Cor 16:14 LET ALL UR
THINGS BE DUN IN LUV

In fac, cud tak 8 bild bloks & go bakward & hav luv
a start pt; if hav luv, wil sho bro's kindnes; if hav
br) kindnes wilB Bcuz striv 2hav godlines; if hav
godlines we R practic pacienc; if hav pacienc, we R
exert self-control; if hav self-control Bcuz hav know-
le' wat Xpianity about; if hav knowledg we R striv 2B
as virtuos, or 2B as gud as posib canB; & if we R virtuos
Bcuz we hav faith, we kno whom Bliev & who folo
So list virtues same bakwards/forward; all add dimens
2 ea othr lik bilding bloks add 2 foundatin
But how duz this cum bout? Automatic? wen 1st cum 2
Xp & Bliev? sorry 2say duznt hpn as many mistakly
want 2 Bliev
It musB liv & Bcum part our livs
ea day we 2B work thez virtues our livs
But 2do so cost sumthin; a pric musB pd & that pri
is 2stan apart from worldly lif & B Real Thing
P duz no say liv Xpian lif is easy; he prime exampl
He had 2lern thru skul hardknoks wat folo Js ment
But P also knu peop erly Ch fac sam probs of Xpian
living he had faced
Ther4, he cud tel pitfal they wud fac ea step way
But if persn seek 2truly B folo Js Xp, he wilB willing
2B genuin articl 4 Js, 4 all world 2C
But takkefort, tak time & prob is=C so many othrs &
many cal selvs Xpians, jus slid thru lif nevr efort
shown shar Xpianity any way; nevr spk nothr prsn Js;
nevr serv any capacity in church,
their livs same ours, so why shud a Blievr work at
his Xpianity & tak sneers, jeers, hurts, griefs of knu
thoz who supos 2B our felo Blievers?
C reason, & one only=That reason Js Xp Himself
compar pric He pd, w/pric we R paying
Wat was that Price? Wat did it cost Him 2provid G's
Salvatin 4 mankind?
(Illis lost girl, Londn, & remembr cross)
It cross shud remembr that shud keep us liv & serv
4 Him
Nevr mind thoz stan by waysid, jeer, sneer as struggl
carry our cros thru lif; nevr mind thoz who wil do
nothing or say nothing 4 Js Xp; thoz peop not our
prob,
G wil setl acct's w/them as wil do ever1 in eternty
Individuly we mus seek 2B=Real Thing for Js, or join
f'r false things around us,
Individuly we musB bilding upon foundatin which is
Js Xp, or join w/thoz who refus 2bild 4watevr the
reason.

"The Real Thing: Building Blocks"

Scripture: 2 Peter 1:5-7

Look around 1977 a study showed the effects of the public school system which many school districts are beginning to discover just now.

(Illustration of survey and school children graduated but unable to do simple things graduates should know)

This early survey was done to point out the need to get back to basics. This is not only necessary in school, but it is necessary in all walks of life and it is just as imperative in our spiritual lives as well. Jesus was teaching on His way to Jerusalem and a part of His teaching had to do with this very subject. He was speaking about following Him and He used several illustrations to prove His point. We find this conversation recorded in Luke 14, beginning with the 25th verse, (read verses 25-30). Jesus was saying that in order to build on anything the cost must first be considered. Now Peter was both an eye and ear witness to what Jesus was teaching. So it is only natural that at the appropriate time he could spell this out to those he was ministering to. Peter's 2nd letter ~~xxxxxxxxxxxx~~ has the express purpose of pointing out the true from the false teachers; the Real Thing, as opposed to the false thing. With his teaching he began as we shared last week, with the point that Salvation is God's Work and not the work of any of us. That Work of Salvation is made possible only through the acceptance of Jesus Christ as the One who provided that salvation with His death on the cross. That is the foundation and this is what the individual Christian must begin to build upon. The Apostle Paul says that no other foundation can be laid than that which is Jesus Christ. This is the foundation Peter laid in the first four verse of this 1st chapter. Now, he begins to put forth the Building Blocks which are essential ~~xxxxxxxx~~ to having "The Real Thing" in our lives. There are 8 virtues of the Christian life which Peter points out as essential.

He had ~~xxxxxxxx~~ finished writing on Salvation as God's Work and now he begins in the 5th verse by saying, "And besides this, giving all diligence." The two Greek words used here are significant as used together. The first word "giving" meant the strenuous effort of going all out. It had to do with the effort such as a runner puts forth, who "gives it all he's got" as he nears the finish line. The second word "diligence" comes from a word which we have today as "Chorus." Wealthy patrons of the arts would supply the money needed to produce the greek tragedies. They gave vast sums to have large choruses and it got to the place where they were competing to outdo each other to see who could provide the most elaborate array of actors and singers. So Peter is saying to the individual Christian that if you really are a Christian you will give it all you've got, you'll go all out to build yourself into what a Christian really is and should be.

He now says, "Add to your faith virtue." Faith is the first thing a believer has. If he doesn't have faith, he doesn't believe. So then if you are a Christian, you need to add "virtue" to your faith. The word "virtue" not only meant moral excellence, but it was a word used to describe something which was almost flawless. A piece of land would be called "virtuous" because it was very rich and fertile. A horse might be called "virtuous" because he was swift, smooth riding and surefooted. The believer is to strive to as good at being a Christian as he can possibly be.

Peter says the believer is to ~~add~~ add, "And to virtue knowledge." Knowledge is as we said last week the complete understanding, the whole picture of the Christian way of life.

~~To this knowledge we are to add~~ "And to knowledge temperance." This word is translated "self-control." The Real Christian is one who has himself under control in all areas of life. Or he should be striving to do so, "And to temperance patience." This word can also be translated "steadfast" and it speaks of one who is able to remain "steadfast" or possessing a positive attitude in the face of anything which may come along. The patient believer is to be able to accept financial setback, illness, injury, and even death and bear up under it accepting it as a part of God's plan for his life.

"And to patience godliness." The believer will not only exert a reverence for God, but he will see in each creature God's image and strive to help each one just as Jesus did. It isn't just living to do Godly things for God. But it doing things God wants us to do for others.

"And to godliness brotherly kindness." This word comes from the Greek word "Philadelphian" which means literally, "Brotherly love." It is the love we are to have for one another and striving to help one another without gossip or criticism, or things that will tear apart and harm one another.

"And to brotherly kindness charity." Once again that word "charity" should be love. The end, the very end of all of these "Building Blocks" is "LOVE."

This is Love expressed in everything that is said or done. It is Love which Jesus ~~has~~ taught ~~us to~~ to be the aim of every follower of Him. Paul said this in 1 Corinthians 16:14, "Let all ~~that you~~ your things be done in love."

It is Love which ties everything together. In fact, we could take these 8 virtues and go backward and have Love as the starting point. If we have Christian love, we will show brotherly kindness; and if we have brotherly kindness it will be because we are striving to ~~live~~ have godliness; and if we have godliness we are practicing patience; and if we have patience we are exerting self-control; and if we have self-control it is because we have the knowledge of what Christianity is all about; and if we have that knowledge we are striving to be as virtuous, or to be as good as we possibly can be;

and if we are virtuous, or possess virtue, it is because we have faith; we know from it is we believe in and follow. So the list of virtues is the same backwards or forwards. They all add a dimension to each other and one builds upon the other like Building Blocks being added to the foundation.

But how does all of this come about? Does it merely happen automatically when you first come to Christ and believe? Sorry to say it doesn't as many mistakenly want to believe. It must be lived and become a part of our lives. Each day we are to be working at these virtues in our lives. But to do so costs something. A price must be paid and that price is to stand apart from the worldly life and be the Real Thing. Peter does not say that living the Christian life is easy. He was a prime example that it was not easy. He had to learn through the school of hard knocks what following Jesus Christ really meant. But Peter also knew the people of the early church were facing the same problems of Christian living as he had faced. Therefore, he could tell them the pitfalls they would face each ~~day~~ step of the way. But if a person is seeking to truly be a follower of Jesus Christ he will be willing to be the genuine article for Jesus, for all the world to see. But it takes effort; it takes work; it takes time. But the problem is always one of seeing so many others; many of them

who also call themselves "Christians"; so many of them just slide through life with never any effort being shown to share their Christianity in any way; never speaking to another person about their Lord and Saviour; never serving in any capacity in His church; we see them, and their lives are the same, so why should a believer work at his Christianity and take the sneers, and jeers, the hurts and the grief even of those who are supposed to be our fellow Believers? There is only one reason. And that reason is Jesus Christ Himself. Compare the price He paid with the price we are paying. What was that price? What did it cost Him to provide God's Salvation for mankind?

(Illustration of lost girl in London, and remembering the Cross)

It is the cross that we should remember that should keep us living and serving for Him. Never mind those who stand by the wayside and jeer and sneer as we struggle to carry our cross through life; never mind those who will do nothing or say nothing for Jesus Christ; those people are not our problem. God will settle accounts with them as He ~~does with everyone~~ will do with everyone in eternity. Individually, we must seek to be "The Real Thing" for ~~Christ~~ Jesus, or join the false things that are all around us. Individually, we must be building upon that foundation which is Jesus Christ, or join with those who refuse to build for whatever the reason.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Memorial Day Weekend May 29, 1983
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Traci McMillin, Amy Vargo - Acolytes
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "All Glory Be to God Alone" Miles
*Processional Hymn 7 "Great God, We Sing Your Mighty Hand"
*Description
*Exhortation
*Confession (In Unison) "We pray Father, that
this day we may be aware of our membership in the whole
body of Christ. Give us a complete sense of what this
means by forgiving others, as we also wish to be forgiven.
Pardon us for seeing the speck in our brother's eye while
neglecting to see our larger sins. Grant us Your
forgiveness for the many things we have said and done
and thought, which have caused us to be sorry and wish we
could undo them. These things we ask in Jesus' name. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 35 "Near to the Heart of God"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "Lord Jesus Christ, Thou Prince of Peace" Bach
*Doxology 382
Anthem: "America" Huy Hunter
Scripture: 2 Peter 1:8-11

Sermon "The Real Thing: The Why of It"
*Closing Hymn No. 462 "Living for Jesus"
Benediction
Postlude "Fugue" Zachau
+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar have been placed by
Mrs. Fern Minehart to the "Glory of God"
Serving as Ushers today are *Alvin Tait, Mike Nazaruk,
Gottlob Kradel and Jim McClymonds.
Nursery will be provided today
Mr. & Mrs. Gottlob Kradel will greet the Congregation
at the door this morning.
The attendance last Sunday was 159 with 26 Visitors
Bill Sheppeck and Martin Henry will be visiting the
Hospital this week.
Our deepest Sympathy to Mr. Charles Penar and Family
in the loss of Chuck's wife - Lula Penar.
If you know of someone Graduating from High School or
Community College, or any other College please let
Bea know today.
Next Sunday - Early Church at 10:00; Church School
at 9:00.
Coffee and Tea - available in Rehoboth Hall before
Church each Sunday.
Pictorial Directory - Update: A change has occurred
since last Sunday's bulletin. The dates for the photo
sessions are now July 21, 22, 23 and 24 and 25th.
These dates are from two weeks. This change was made
due to people on vacations and also to suit work
schedules, in hopes that if you cannot make it one
week you will still be able to have photos taken in
the 2nd week. Updates and more to come later. G. Mangel.
Tues and Thurs. - 6-8 - Aerobics in Rehoboth Hall.
Wed. - No Choir Practice
Food will be collected for the Needy all year long.
New members will be received on June 12th.
Vacation Bible School begins June 13-17. for Youth
and Adults.
Re-registration will be today again in the back of
the Sanctuary - Marlene Riemer will sign you up
REMEMBER NEXT SUNDAY EARLY CHURCH 10:00; Ch. Sch. 9:00
Church in the Park coming up June 26th.

"The Real Thing: The Why Of It"
 Scriptures: 2 Peter 1:8-11

P continue 2describ & expl wat real Xpian is,
 th. opo 2wat real Xpian is not
 las wk lk 8virtu Xpian shud B work at 2B Real Thing
 aftr P giv 8virtu, now giv reasn 4it
 the vss P tel Why Of It, & reasn 3fold
 1st=reward of striv 2liv ~~8~~ Godly lif 4Blievr wilB
 hav meanful, fruitfl lif=he say=READ VS 8
 (Illus SS quest=tail, gathr nuts, etc=5yr boy & Jesus)
 It was Js who sed=By ther fruts We shal kno them
 We study Serm Mt=comp tween gud tree/bad, gud frut/bad
 Exact wat P say slite dif way=vs 8a=wat things?
 anser=vss 5b to 7=Read
 if thez 8virtu R in U, & abound=Abound mean=run over,
 supr-abundantly, overflo
 P spk wat Xpian lif 2B wen Sp fil lif, it overfl,
 bubl ovr with luv G
 But if Xpian lif no fil G's Sp, that lif canot B
 sorc sp refreshment 2 others
 So P say=if thez virtu in U, & overflo out U=Vs 8B
 This sed positiv way & Real Xpian, Real Thing no B
 barren, unfruitful & lef unsaid Unreal Xpian revers
 1measur Real Xpian lif=1 that meanful, fruitful
 (Quote Tolstoy about Kingdom of God)
 P say=thez thing B in U, the virtus which esenc of K of
 God, Ur lif wilB meanful, fruitful

Then P say Blievr wud hav confid he child of G
 1st tho, he spk this negtiv way & say=Vs 9=READ
 P use strang construtin this vs
 Say persn no hav 4go virtus, blind, then add no C faroff
 pl is, if blind, no C anythin & ther 4 no neces 2add
 notB abl C faroff
 Gr 4 No C faroff=MYOPAZON=Eng word=MYOPIC & mean=Near
 So wat P say=thoz lak 8virtus life, shortsitespitu
 & only C thing immediat in front them
 & sinc this so, this persn=Vs 9B=READ
 This persn C only present thing, & not hvnly things
 Lite of worl dazl, so only C wat in front him=things
 this worl & cano C Byon wat await G's eternal kingdm
 So then P issu positiv challeng 2Blievr 2 mak certin
 he saved
 duznt mean can work 4 salvatin, that imposibl
 but by examin livs lite of Godly qualty P set 4th,
 kno whethr bin cal from carnal 2 spiritual &
 w/ 1of elect, or chosen of God
 P say=chek Ur salvatin 2mak sure it Real Thing=Genuine
 & if U do this=Ye shall nevr fall

duznt mean U will nevr fall again, but U will nevr fall
 Insted, man U will not Bcum apostate
 A persn who G honor Bliever, who folo L Js Xp in obed,
 wil nevr B deceiv in2 join Xp deny religin or cult
 G. possibilty P remembr own fal=Deny Js & B anti=Xpia
 But Js 4gav, brot bak 2feloship, & knu pitfal tru Blievr
 shv't hav 2face
 Or 2help ea Blievr avoid prob, urg mak sur individly
 child of G
 Wen chekup made, Blievr hav wondrful confid Blong 2
 God 4 all eternty & that cannot B takn from him
 Then P say reward 2B givn 2 Blievr wen entr hvn
 Vs 11=evry Born-agin Blievr wil go 2 hvn & Blievr who
 liv & practic 8virtus of Xpian lif hav glorius entranc
 in2 hvn
 Bibl teach evry Blievr mus stan B4 L at judgment seat
 Xp & ther works wilB examin & rewards givn out
 Blievr work dun sinc B born-agin wilB examin
 It not works any1 duz, or tries 2do 2 earn hvn
 Ther vast dif Btween 2=Salvatin cannot B work/earn
 Keyword Vs 11=ABUNDANTLY=in Gr=PLOUSIOS & mean=richly
 super-abundantly
 It no entranc in2 hvn wilB jus barly get in,
 insted, wilB lik B welcom lik conquer hero & this welc
 cum reserv 4thoz hav earnestly contend 4faith & this
 can & shud B assuranc of every Bliever
 But ther alway separatin in this as in all else
 4thoz who jus merly born-agin, hav dun nothin 2 serv
 Xp & church; & 4thoz who no work at 8virtus of faith
 ther entranc no grand entranc at all,
 just entrance nothing more
 Bcuz luv shud poses 4Saviour, shud hav enthasasm 2work
 4 not merly 4rewards canB ours, but Bcuz luv Him
 But can also B asur thoz truly striv liv 4Him, wilB
 richly reward in hvn
 Here then thez vss P giv Why Of Hav Bldg Bloks in our
 livs
 Can only hav Real Thing if wiling 2work at it
 But Byon work at Bldg Bloks & reasns why shud do so
 lies sumthin we cannot Bgin 2envisin
 (Illustration of elderly Xpian dying & say=Best Yet
 2B)
 G prom this 2all who His, 2all who truly Born-agin &
 liv 4Him
 No persecutin this life, no hardship, no prob, nothing
 includ deth can separat us from G & riches in glory
 if R truly His
 The Best Is Yet 2B, 4 so an entranc shall be minis-
 tered unto U abundantly int2 the everlasting kingdom
 of our Lord & Saviour Jesus Christ.

"The Real Thing: The Why Of It"

Scripture: 2 Peter 1:8-11

Peter continues to describe and explain what the Real Christian is. This is opposed to what the Real Christian is not. Last week we looked at the 8 virtues which A christian should be working at to be the Real Thing. After Peter has given these 8 virtues he now gives the reason for it. In these verses Peter tells the "Why Of It," and his reason is threefold.

He first tells that the rewards of striving to live a godly life for the believer will be that he will have a meaningful, fruitful life. He says, (read verse 8).

(Illustration of Sunday School boy asked question, "What is gray, has a bushy tail and gathers nuts in the fall?" The five year old answered, "It sounds like a squirrel to me, but I know the answer should be Jesus.")

It was Jesus ~~who~~ Himself who said, "By their fruits ye shall know them."

He had made the comparison between the good tree and the bad tree, the good fruit and the bad fruit. We had looked at this in the closing chapter of the Sermon on the Mount. This is exactly what Peter is saying in a slightly different way. He says, "For if these things be in you," and what "Things" is he talking about? It is, Faith, Virtue, Knowledge, Self-control, or Temperance, Patience, Godliness, Brotherly Kindness, and Love. If these 8 virtues are in you, and "Abound" and the word abound is used in the sense of "super-abounding," meaning "overflowing, running over." Peter is speaking that the the Christian's life is to be a Spirit-filled life that is overflowing, bubbling over with the love of God. But if a Christian's life is not filled with God's Spirit, ~~ix~~ that life cannot be a source of spiritual refreshment to others. So Peter is saying that if these virtues are in you, and overflowing out of you, "they shall make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Peter says all of this in a very positive way. The Real Christian, The Real Thing, will not be barren or unfruitful. Left unsaid is the Unreal Christian^{will} be barren and unfruitful. So one of the measures of the Real Christian's life is one that is meaningful and fruitful.

(Quote of Tolstoi about kingdom of God)

Peter said, "If these things be in you," the virtues which are the essence of the kingdom of God, your life will be meaningful and fruitful.

Then Peter said the believer would have a confidence that he is a child of God. First though, he speaks of this in a negative way and he says, (read verse 9).

Peter uses a strange construction in this verse. He says that the person who does not have the foregoing virtues in his life, ~~or~~ is blind. But then he adds the person cannot see afar off. The problem is, if you are blind you can see nothing, therefore, it is unnecessary to add not being able to

see far off. The word for "cannot see afar off," in Greek is MYOPAZON from which we get our English word "myopic" which means being nearsighted. So what Peter is saying is this, "Those who lack these 8 virtues in their lives are short-sighted spiritually and can only see the things that are immediately in front of them." He goes on to say that since this is so, ~~this person~~ this person, "Hath forgotten that he was purged from his old sins." This person can only see present things and not heavenly things. ~~He says that near~~ The light of the world dazzles this person so he sees only what is in front of him, the things of this world, and he cannot look beyond and see what awaits him in God's eternal kingdom. So then Peter ~~then~~ issues the positive challenge to the believer to make certain that he is saved. This doesn't mean that we can work for salvation, for that is impossible. But by examining our lives in the light of the godly qualities Peter has set forth, we can know whether we have been called from the carnal to the spiritual; and that we are one of the elect, or chosen of God. Peter is saying, "Check your salvation to make sure it is genuine, Real, "The Real Thing." And then if you do this he says, "For if ye do these things, ye shall never fall." That doesn't mean that you will never sin again, or ^{never do} ~~is~~ anything that is wrong. Instead, it means that you will not become apostate. A person who is a God-honoring believer; who is following the Lord Jesus Christ in obedience, will never be deceived into joining a Christ-denying religion or cult. It is a good possibility that Peter was recalling his own falling at an earlier time in his life. He had openly denied Jesus Christ. By doing this he was in essence, denying that Jesus was who and what He said He was. Peter was joining the anti-Christians at that point. But Jesus forgave him and brought him back and he knew that was one pitfall the true believer shouldn't have to face. So in order to help each believer avoid that problem, he urged them to make sure they were truly individually a child of God. When that checkup is made, the believer has that wonderful confidence that he belongs to God for all eternity and that cannot be taken from him.

Then Peter said ~~the believer will~~ a reward would be given to the believer when he enters heaven. In the 11th verse he says, (read this). Every born-again believer will go to heaven and the believer who lives ~~the~~ and practices the 8 virtues of the Christian life will have a glorious entrance into heaven. The Bible teaches that every believer must stand before the ~~the~~ Lord at the judgement seat of Christ and there his works will be examined and the rewards will be given out. The believer's works which he has done after ~~he~~ being born-again will be examined. It isn't works which anyone does or tries to do to earn God's heaven. There is a vast difference between the two. Salvation cannot be worked for or earned. The key word in this verse is the word,

"Abundantly." This word is PLOUSIOS in Greek and it means "richly, super-abundantly." It isn't an entrance into heaven that will be just barely getting in. Instead, it will be like being welcomed as a conquering hero. This welcome is reserved for those who have earnestly ~~striven~~^{contended} for the faith and can and should be the assurance of every believer. But there is always a separation and it occurs in this as in all else. For those who have just merely been born-again and have done nothing to serve Christ and His church; and for those who have not tried to work at the 8 virtues of the faith, their entrance will not be the grand entrance at all. Because of the love which we should possess for our Saviour, we should have an enthusiasm to work for Him not merely for the ~~xxx~~ rewards that ~~will~~ can be ours, but merely because we love Him. But we can also be assured that those who ~~truly~~ strive to live for Him, will be richly rewarded in heaven.

Here then in these verses, Peter gives the "Why Of" ~~xxx~~ having the "Building Blocks" in our lives. We can only have the genuine, "The Real Thing" if we are willing to work at it. But beyond the working at the Building Blocks and the reasons Why we should do so, lies something we cannot begin to envision. (Illustration of elderly Christian dying and saying, "The best is yet to be") God has promised this to all who are His, to all who are truly Born-Again and live for Him. No persecution in this life; no hardship, no problem, nothing including death can separate us from God and His riches in glory if we are truly His. The best is yet to be, "For so an entrance shall be ministered unto you abundantly into the everlasting king dom of our Lord and Saviour Jesus Christ."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Recognition of Seniors June 5, 1983
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Ms. Molly Cochran, Flutist
Beth Hartley and Holly Covert - Acolytes

+ + + + +
ORDER OF WORSHIP - 10:00 A.M.

Prelude "Glorious Things of Thee Are Spoken" Hofland
Hymn No. 1 "For the Beauty of the Earth"

*Ascription

*Exhortation

*Confession (In Unison) "Loving Father, who gives completely of His love to us, forgive our selfishness. We aren't intentionally indifferent to others. It's just that we are so caught up in our own lives, our jobs, our families, we look at the world around us from down deep in our own little worlds. We do care, but we don't take the time or the trouble to respond in love to the needs around us. Strengthen us to assume the burden of caring. Enrich our lives so we can know the joy of others. Forgive us our short-sightedness so we can try again. In Jesus' name. Amen."

*Kyrie

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri

Who's Who in the Pew

Announcements

Joys, Concerns, Prayer Requests

Hymn No. 51 "I Heard the Voice of Jesus Say"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer

Instrumental Prayer Response

Offering

Offertory "O Wondrous Type, O Vision Fair"
Deo Gracias

*Doxology 382

Scripture: 2 Peter 1:12-18

Sermon: "The Real Thing: Firm Conviction"

*Closing Hymn No. 67 "Blessed Assurance, Jesus is Mine"

Benediction

Postlude

"Rejoice, Rejoice Believers"

Kaufmann

+ + + + + *Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed by

Mrs. Ann Williams in loving memory of "Husband" Woody.

Serving as Ushers today are: *Charles Penar,

Dan Bosko, Dave McMillin

Nursery will be provided today

> Hospitalized: David Jaillet

Those visiting the Hospital this week are: Virginia

Mangel, Marlene Riemer, and Ann Williams. They will

also be visiting a shut-in and a non-attending person..

Women's Mary Prugh Circle will meet tomorrow evening

at 7:30 P.M. in the Church.

Tuesday and Thurs. - Aerobics in Rehoboth Hall

> Next Sunday new members will be received into the

Church.

> June 13-17 - Vacation Bible School for Youth and Adults

here in our Church. Cookies will be needed - If you

can make some cookies - please fill in the chart in

the Narthex.

Church in the Park will be June 26th plus a tureen

> family dinner afterwards.

Those that we know of that are graduating are:

Mark Fry, Tom Hollefreund, Robin Knauer, Sandy

Snyder. Lori Shearer graduated from BC3 in

January. We extend our Best Wishes and Congratulations.

We wish you the best in anything that you might

under-take.

St. Mark's Church has asked us to announce that an

Oratorio "The Holy City" by Alfred Gaul will be

presented at 7:30 P.M. by the Community Choir, tonight

There were 134 here last Sunday and 17 Visitors.

Mrs. Elsie Kornrumpf was transferred from Sugar Creek

to Fitzgerald Person Home - on Bonneybrook Road.

Script: 2 Peter ~~1:12-18~~ 1:12-18

Quest: how many U this morn Bliev wat U R do rt now
most import thing U cud B do?

Wat U R do is most import thing U cud do Bliev/not
If you no awar, U R witnes 2res comunity Ur faith
in sumthin 2U & U tak it seriously

At leas U shudB in earnest & that why U here
Unch of comunity R watch 2C wat so cal Xpiantry mean
2us & if expec hav impac at all musB eviden 4all 2C
that altho ther othr thing cudB do this morn, our bein
here of prime importance

This basic ingred 2B fnd P's 2nd letr 2 erly church
wrot 1st letr 2warn of persec & how 2deal w/it
2nd letr spk apostacy, the turn away from faith, but
appear of fals teachrs, Blievrs rite in midst church
Las wk shar 3thing P want impres Bliev in Church
If recal-reward this lif; 2kno & bliev C of G; rewards
in life yet 2B

this sectin S8rip shar 3 things agin=Three "A"s
This nothin do driv car

(Illus husban/wif copp wen out in car=she driv; steer,
This sectin hav 2do w/steering of Ur lif

Authenticity=He spk Real Thing-that which authentic
vss 12-13=mus ask wat P mean by put Bliev in "REMEM
OF THEZ THINGS=vs 12

anser ly fact talk bout 8virtus Xpian shudB practic
in lif as fnd vss 5-7

But much deep mean P deal with
He say he want Bliev, 2 remembr & thoz thing 8virtus
but add=end vs 12 & this mor than 8virtus

P say all this go bak 2esenc of faith=it ther fun-
mentl Bliefs P say they establish in

In 13th vs add=end vs 13-by put U in remembrance
They R being remind; & wat remind? Basic Xpain Bliefs

Do U kno wat they R? How many U this morn honestly
Bliev this bk=Bible, is inspir, inerrant, Word of God?

Or how many Bliev jus bk wrot by men & canB interp
any way U want 2 interp?

How many U feel we at part serv can do without Bcuz
hear so cal same truth over & over agin? Bored serm?

Ur answers determ wat U Bliev
If U Bliev this bk=Bibl inspir, inerrant W of God &
seek G's directin 4 UR lif thru it, He wil giv it

UR sho res worl they can pok fun if lik, but has
mr ring, purpos 4 UR lif

U Bliev serm instrument thru which G use man 2
shar truths w/U, then U seek 2gro & mature in Ur
faith. Thez R things hav 2do w/doctrine

Ther thoz say snud no preach/teach doctrin
But without doctrin hav nothin; our faith wish/washy
& canB sway by evry wind doctrin cum along Paul say
Wat do U Bliev bout Js? Who was He? Wat so specil?
W shud hav mean?

Met J witnes, Mormon I sure; sum ask=Wat say 2them?
Th peopl Blong cults-not Xpians

A =Wat they Bliev bout Js & U find wat Bliev/stand
But first wat do U Bliev bout Js? Bout G? Bout H Sp?

Wat of Raptur? 2nd Cum Js Xp?

Thez quests shud ask any Bliev, shud ask any who
profes 2B ldrs of any cong & if cannot anser shud
not B ldrs

quests shud ask any ch membr & if no can anser shu
tel need 2study lern in SS & Church

This exact wat P get at; How Authentic UR faith?
(Illus dirty bushel, dip watr & clensed)

R U dip in2 watr can clens UR lif? RU seek kno G's
thruth? Is UR faith Authentic Bcuz of it?

ASSURANCE=P tol Blievrs lk 4 Authentic now say=14-15
Js sed bout P=Jn 21:18-19=READ

P ovr 60; kno mattr tim Nero ares/execut; this AD 67-68
& P want Blievrs hav this RMembranc & that Remembranc

plac Byon in G's eternal kingdm for them
This his Assuranc giv him abilty 2liv lif face perse
sin, evil

Exampl society 2day hav fun, pleasur; eat, drink, cloth,
papr, radio, Tv we tol 2B happy & if not we 2seek it

As Xpians mus kno lif no made up food, clothing etc
Reasn hapines trip=society naturlist, materialis, human

Bcuz thez philos no Assur lif Byon & peop liv fear &
quest wat happn aftr deth?

w P time much lik our/same situatin & P want Bliev;
ever wher 2hav Assur G provid 4them Byon this lif

AFFIRMATION=vss 16-18=P giv Affirm everthin writ bout
tru & truth Bcuz he ey witnes as say 16th vs

Tel of Js who lk lik ever1 else & experience go Mt
(Tell of Transfiguratin of Js & events)

P Affirm this actuly tuk plac=Vs 18

He want every Bliev 2kno this 4 certanty
(Illus boy produc dept, woman/lettuc; manger wif etc)

The yng man had the answrs & this wat P had #critics
who no Bliev

He had Affirmatin that wat say, had seen, wat Js dun &
sed was True

This all dun 2put dwn fals teachrs/ldrs & teachings
ta' plac rite in erly church

How Authentic UR Bliefs? How strong UR Assuranc? of
things of God? Wat UR Affirmatin? Lik P thez things

mustB part our livs & brot 2our remem from time/time,
RU rest in HIM, JS XP our LORD? Or RU stand own stren?

"The Real Thing: Firm Conviction"

Scripture: 2 Peter 1:12-18

Question: How many of you this morning actually believe that what you are doing right now is the most important thing you can be doing?

What you are doing whether you believe it or not, is the most important thing you can be doing this morning. If you are not aware of it, you are witnesses to the rest of the community that your faith means something to you and you take it seriously. At least you should be in earnest and that is why you are here. The unchurched of the community are watching to see what this so called "Christianity" means to us. If we expect to have any impact at all, it must be evident for all to see that although there are many other things we could be doing this morning or any Sunday morning, ~~this~~ our being here is of prime importance.

This is a basic ingredient to be found in Peter's second letter to the early church. He wrote his first letter to warn of persecution and tell how to deal with it. The second letter speaks of apostasy, the turning away from the faith, but also the appearance of false teachers and believers ~~xxx~~ right in the very midst of the church.

Last week we shared the three things Peter wanted to impress upon the believer in the church. If you recall they were the rewards of this life, the ability to know and believe they were children of God, and the rewards of the life that is yet to come.

In this section of Scripture Peter once again shares three things. Each of the ideas begins with the letter "A" and we could perhaps think of this message as being the "Three A's". This has nothing to do of course with driving a car. But it does have to do with the steering of your life.

(Illustration of man ^{steers} ~~driving~~ car while his wife drives it)

The first "A" which Peter shares with believers would stand for "Authenticity". He is speaking of "The Real Thing," that which is "Authentic." So it is that we read, "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance." First we must ask what Peter means by putting the believer "in remembrance of these things?" The answer lies in the fact that he is talking about the 8 virtues ~~of~~ the Christian should be practicing in his life as found in verses 5 to 7. But there is a much deeper meaning which Peter was dealing with. He says ~~these things~~ he wants to always put the believer, or remind the believer to remember these things. Those things are the 8 virtues, but he adds, "ye know them and be established in the present truth." This is much more than the 8 virtues he has just outlined.

He is telling the believer that all of this goes back to the very essence of their faith. It is their fundamental beliefs that Peter is saying they are established in. In the 13th verse he adds, "by putting you in remembrance." They are being reminded. And what are they being reminded of? They are being reminded of the basic Christian beliefs. Do you know what they are? How many of you this morning honestly believe that this book, (the Bible), is the inspired, inerrant Word of God? Or how many of you believe that it is a book which has been interpreted by man and has as many interpretations as you may like to give it? How many of you here this morning we are at the part of the service we can do without because we hear the same so called "truths" over and over again? Or how many of you are bored because the sermon does that to you? Your answers determine what you believe. If you believe this book, (The Bible), is the inspired, inerrant Word of God, then you are seeking God's direction for your life through it, and know that He will give it. You are also showing to the rest of the world that they can poke fun at it if they like, but it has purpose and meaning for your life. If you believe that the sermon is the instrument through which God uses a man to share His truths with you, then you are seeking to grow and mature in your faith. These are things which have to do with what we call doctrine. ~~People~~ There are those who say we shouldn't preach or teach doctrines. But without doctrine, we have nothing. Our faith is wishy-washy and we can be swayed with any wind of doctrine as Paul warns against. What do you believe about Jesus? Who was He? What's so special about His life? Why should it have meaning for me?

All of you at one time or another have had an encounter with Jehovah's Witnesses or Mormons, or others. These people belong to cults. They are not Christian. I repeat, they are not Christian, and you should know that. Some of you have asked me, "How do I deal with these people? What do I say to them they are so knowledgeable?" Ask any of them what they believe about Jesus and you will find out what they believe and where they stand. But first of all, what do you believe about Jesus? What do you believe about God? What about the Holy Spirit? Is the Bible true? What about the Rapture of the Church? The Second Coming of Jesus Christ? These are all questions we should ask of anyone who professes to be a leader of any congregation and if they cannot answer them they should not be leaders. These are questions we should ask of any church member and if they cannot answer them we should tell them they need to be studying and learning these things in Sunday School and Church. This is exactly what Peter was getting at. How "Authentic" is your faith?

(Illustration of dirty bushel, cleansing at creek & how farmer proved worth of the Bible to the young man who questioned him about it)

Are you dipping into the water that can cleanse your life? Are you seeking to know God's truth and is your faith "Authentic" because of it?

The second "A" which Peter uses is that of "Assurance." Peter told believers how to look for that which was "Authentic" and now he gives them this additional information as found in verses 14 and 15, (read these). Jesus had made a prediction about Peter and we find this recorded in the Gospel of John, chapter 21, 18 and 19, (read this). Peter was over 60 years of age at this time. He knew that it was only a matter of time until ~~he would be executed~~ the Emperor Nero had him arrested and then he would be ~~executed~~ executed. This was ~~in the~~ about 67 or 68 A.D. But even when he was gone, Peter wanted believers to have this "remembrance." That "remembrance" of which he spoke is the remembrance that for the believer there is a place beyond in God's eternal kingdom for him. This is his assurance that gives him the ability to live this life even in the face of persecution, sin, and evil. ~~Our world~~ In our society today we see the insane obsession to have fun and pleasure. Everything is being done to assure everyone that your one right in this life is to be happy. It is done with food and drink with entertainment, clothing, everything. We cannot read the paper, or listen to the radio, or watch TV without being told we need to be happy it is owed to us and we should seek it if we don't have it. But as Christians we must be aware that life is not made up of food and clothing, like Jesus said, ~~nothing~~ The reason for the happiness trip is because society is naturalistic, materialistic, humanistic and largely atheistic. Because of these philosophies, there is no assurance of a life beyond and the people living these lives question what happens after death. The world around Peter and those to whom he was writing were in the same situation. So Peter wanted the believers everywhere to have the assurance that God has provided for them beyond this life.

The third "A" which Peter shares is found in verses 16 through 18, (read these). Peter is giving the "Affirmation" that everything he was writing about was true. The truth of it rested in the fact that he had been a privileged eye-witness to it as he points out in the end of the 16th verse. He is telling of Jesus who walked around with them and He was dressed like anyone else. There was nothing about Him to show Him for being something other than just another common ordinary person. And then one day He took Peter, and James, and John and together they walked up an unknown mountain. When they got to the top, Jesus began to pray. Suddenly He began to change. His face and His clothing gleamed and shone brilliantly. His clothing was whiter than anything the disciples had ever seen. At this point Moses and Elijah in their heavenly glorified bodies appeared to them and Jesus talked with them. They spoke to Jesus of His coming death at Jerusalem. ~~xxxxxx~~ The men went away from them and Peter made the suggestion that they set up booths to commemorate the event. At this point a cloud came over them and enveloped them, and a voice came from the cloud and said, "This is My beloved Son in whom I am well pleased." Peter affirms that this actually

took place with the words in verse 18, "And this voice which came from heaven we heard, when we were with Him in the holy mount." He makes the "Affirmation"

that this actually took place. Peter wanted every believer to know these things for a certainty.

(Illustration of boy first job; produce department; lady one half head lettuce; ask manager; woman followed; manager commended ask where from; answer=West Chester Pa, the home of ugly women and famous hockey teams; Manager=My wife's from that town too; answer=What team was she on?")

The young man had the answers. This is what Peter had for the critics who did not and would not believe. He had the "Affirmation" that what he was saying, what he had seen, and what Jesus had done were true. This was all done ~~in the~~ to put down the false teachers and teachings which were taking place right within the early church itself.

How Authentic ~~is your~~ are your beliefs? How strong is your Assurance concerning the things of God? What is your Affirmation? Like Peter, these things must be a part of our lives and brought to our remembrance from time to time even if we know them, to strengthen us and permit us to rest in that perfect peace which God has provided through Jesus Christ our Lord. Are you resting in Him today, or are you trying to stand in your own strength?

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Third Sunday After Pentecost June 12, 1983
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Ms. Molly Cochran, Flutist
Beth Hartley, Holly Covert - Acolytes
+ + + + +
ORDER OF WORSHIP - 10:00 A.M.
Prelude "How Lovely Shines The Morning Star"
Praetorius
*Hymn No. 6 "This is my Father's World"
*Ascription
*Exhortation
*Confession (In Unison) "We offer unto thee our Father,
praise for the gift of thy Spirit. We ask for thy
Spirit at the times when we are filled with doubt; when
we are filled with hatred, when we are devoid of patience;
when we show forth selfishness. In all circumstances
which are contrary to thy will, send thy Spirit to help
to heal, and may we know thy forgiveness, through
Christ, Amen."
*Kyrle
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 56 "God Will Take Care of You"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Instrumental Prayer Response (#361)
Offering
Offertory "He Touched Me" Gaither
(Miss Alice Jean Snow, Soprano)

Doxology No. 382
Reception of New Members
Anthem: "The Holy City" Adams
(Miss Snow, soprano)
Scripture: 2 Peter 1:19-21
Sermon: "The Real Thing: Rooted and Grounded"
*Closing Hymn No. 71 "Faith Is the Victory"
Benediction
Postlude "O Christ, Our True and Only Light" Bach
+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar have been placed by
Ed and Jane Weichey in loving memory of their
"Parents"
Serving as Ushers today are: *Alta Kradel, Lois Stokes,
Grace Riddle and Dutch Bolam.
Nursery will be provided today by Tracy Johnston.
Hospitalized: MMrs. May Dutter
Pam Tait and Diane Hollefreund will be visiting the
Hospital this week.
Mr. & Mrs. Harry Davis will greet the Congregation and
Visitors at the door this morning.
Those joining the Church today are:
By Letter of Transfer: Judy and Ronald Bowser,
Phyllis Perkins, Marilyn and William Snyder, Lisa
Snyder and Kevin Snyder.
By Profession of Faith: James Bell and Dennis Herrit.
This week - June 13-17 - VACATION BIBLE SCHOOL.
If you have any questions - Marlene Reimer or the
Pastor /can help you.
June 26 at 11:00 A.M. - Church in the Park. This
time has been set so that you will have more time to
prepare what you would like to for the Tureen Picnic
that follows the worship service. Desert and
beverage will be provided.
Attendance last Sunday was 157 with 12 Visitors
This is the first Sunday, and first chance you have
to sign up early to have your photos taken for the
directory. Take time today and sign up your family
for the time that best suits you and your family.
PHOTO REMINDER NOTICE: Cut off and tack up
OUR/MY PHOTO DATE IS: _____
OUR/MY PHOTO TIME IS: _____

"The Real Thing: Rooted And Grounded"
Scripture: 2 Peter 1:19-21

(Illus famly restaur, littl boy, hotdog, & she thinks I real)
ever1 serch 4 identity; no matt'r how old/yng, pat human natur

v h all relig philosophys in worl, bcum diff 4 any1
2ano rite 1 = How can tell truth from error?
As pt out B4, P knu peop erly ch also strugl samthing
Main concern 4them they wud get=Real Thing as far as Xpianity go

They surround thoz teach falsly, thoz turn apostat & go in2 fals religins

This same thing happn 2day & same lessns P taut 2 erly Xpians he teach us as well

Las wk teach ther faith not sumthin he & othr Apos mak up; he sed=Vs 16=READ

Then went on tel eywitnes & giv acct of Transfig & herd voic etc

Add=Vs 19=Wat mean Mor sur word prophcy?

Wat cudB mor sur than Js Xp Himself?

Actuly nothin, cept 2prov who He was, Wat did, & He real lik P say & teach

P refer 2scrips pt 2 Him as Mesiah, promis 1 of God & this fnd throu OT

4thoz find no valu OT here 1 of NT giants tel wat thot of it

(Exempl Meth frend, no Bliev OT shud B in Bible)

In lite peop hav bad atitude 2ward OT ask=Jus wat is valu OT? How import Ur famly histry 2U?

Mnay peop spend lrg sums mony, time 2trac famly trea (o'ides son do so, no herd, mayB cum 2 horsthievs, train r' jers & quit)

(Illus Woman trac famly bak Eng, Wm Cong etc & boy famly ~~xxxx~~ executins)

Mak no dif how far trac famly bak, our roots go bak 2 OT & that mor sur word prop we 2tak heed 2

Add=AS LITE Shineth dark place

DARK=dirty, filthy, squalid=sin-darkened world

As Xpian can only find lite thru Scrip

P relat they pt 2 lite shin dark plac & thoz prophs were of One who was 2cum

We R 2lk=vs 19B=that day dawn, that star aris in harts wen Js cum in2 harts

P no pt off distanc 2 2nd Cum Js Xp, insted, pt 2 Js cum 2liv harts thoz who R in darknes & sin

Bu) also knu altho men instruments G use spk & tel wat He going 2do thru a Savior, thez men specil 4 God

vs 20=P pt out 1st no way interp G's words mere human interp 2/

NONE thez prophs dare giv own interp

Jer piah say=23:16

Eze say=13:3

We can C how serius they tuk task G gav them

P t it mor than jusB serius 2B G's proph,

vs)=They mov by H Sp

How kno H Sp operativ livs?

(Illus father no listn dottr, & probs creat by it)

Unlik fathr this exampl, men of G listn 2 Him 2 spk

No seek meet dedlin & jus hav story 4sake hav 1

Insted, they wait, they listn, they wait upon G 2spk & it paid off

In entir OT U find writen cros pages mesag wat G ~~xxx~~ eventul do 4 mankind

Say ovr & ovr agin thru prophs=I LUV U

That bottom line whol Bible & P say that if U no Blie me bout Js wat I tel bout Him, then lk G's Word & C

Mor Sur Word

U cannot ignor writen word=It Here=BIBLE=(hold up)

READ IT!

STUDY IT!

Listen 2wat G has 2say 2U & me thru it

& kno if we do, we wil as P sed 2 peop in Ephesus, B Rooted And G'ounded in the faith & wilB Real Thing 4 God.

"The Real Thing: Rooted And Grounded"

Scripture: 2 Peter 1:19-21

Illustration family in restaurant, waitress give boy hot dog, and he exclaims, "she thinks I'm real.")

Everyone, no matter who they are, no matter how old, or how young, is searching for identity. It's a part of human nature. But with all of the new religious philosophies in the world, it becomes difficult for anyone to know just the right one. How can we tell the truth from error?

As we have pointed out before, Peter knew the people of the early church were also struggling with this very thing. His main concern for them was that they would get the "Real Thing" as far as Christianity went. They were surrounded by those who taught falsely, those who were turning from the faith and getting into false religions and so on. This very thing is happening today and the same lessons Peter taught to the early Christians he is teaching to us as well. Last week he was teaching that their faith was not something that he and the other Apostles made up. He said, (read verse 16). Then he went on to tell how he was an eye-witness by saying that he had seen His transfiguration and heard the voice from heaven declaring Him as God's beloved Son, in whom God was well pleased.

Now he adds to this by stating, (read verse 19). Just what did Peter mean by a "more sure word of prophecy?" What could be more sure than Jesus Christ Himself? Nothing actually, other than to prove He was who He said He was, and He was everything which ~~He~~ had been said He would be. So then in order to prove this, other than telling and retelling what He did and said, Peter reminds them of God's Word. He was referring to the Scriptures which pointed to Him as the promised Messiah, the deliverer of which God prophesied and told of throughout the Old Testament. For those who ~~for~~ find no value in the Old Testament, here is one of the New Testament giants telling what he thought of it. There was a Methodist minister in the town where we formerly were and he told me once that as far as he was concerned, the Old Testament didn't exist and could be cut out of every Bible and destroyed. He never preached from it and proclaimed that he never would. In light of people ~~not~~ having a bad attitude toward the Old Testament, perhaps we need to ask, "Just what is the value of the Old Testament? Is it worth anything at all?" Let me ask, "How important is your family history to you? Are you concerned who your relatives were?" Many people are and they spend great amounts of time and money to trace their ancestry. We call it a family tree. Not too long ago our oldest son said he was tracing our family ~~xx~~ ancestry but I haven't heard anymore about it. He probably decided to quit when he got to the horse thieves and train robbers.

(Illustration of woman who could trace ancestry back to William the Conqueror. asked other woman how far hers went back, reply, "Our records were lost in the flood.")

(Illustration little boy grandfather hanged, father electrocuted=platform gave way. Occupied the seat of applied electricity, died in harness).

It really makes no difference how far we can trace our roots in our families, but we need to know that we trace our roots back to the people of the Old Testament, and that sure ~~new~~ word of prophecy Peter says we are to take heed to. Then he adds, "As unto a light that shineth in a dark place." The word dark here means, "dirty," or, ~~filthy~~ "Filthy, squalid surroundings." The analogy is that as Christians living in a filthy, dirty, sin-darkened world we can only find light from the Scriptures. Peter was relating that they werexpointing to a light shining in a dark place, and ~~that~~ those prophecies were of the One to come. We are to be looking for that light and that day dawns, and the day star arises in our hearts when we come to Christ. Peter is not actually pointing off in the distance to the second coming of Jesus Christ, but instead, is pointing to Jesus coming to live in the hearts of those who are in darkness and sin. But Peter knew that although men were the instruments God used to speak and tell what He was going to do through a Saviour, these men werexsomething special for God.

We read first in the 20th verse, (read this). Peter points out first of all that in no way was the interpretation of God's words just mere human interpretation. None of the prophets dared to give his personal interpretation. Jeremiah said in his prophecy, 23:16, (read). And Ezekiel said, 13:3, (read). We can see from this how seriously they took the task God had given them. But it was more than just being serious about being God's prophet. Peter adds in the 26th verse, (read this). They were moved by the Holy Spirit. How did they know the Holy Spirit was operative in their lives?

(Illustration of father not listening to his young daughter & problems created by it; #178 - Sunday Sermon Illustrations, Volume I)

Unlike the father in this example, the men of God listened for Him to speak to them. They didn't seek to meet a deadline and dash something off just to fill pages. Instead, they listened, they waited upon God to speak to them and it paid off. In all of that Old Testament you will find written across its pages the message of God of what He would eventually do for mankind. He says it over and over again through His prophets, "I love you." That's the bottom line of the whole Bible and Peter is saying that if you won't believe me about Jesus what I told you about Him, then look at God's Word and see the more sure Word. You cannot ignore the written record. It's here! In this book, (Hold up Bible) Read it! ~~Next~~ Study it! Listen, to what God has to say to you and me through it. And know that if we do, we will be as Paul said to the people in Ephesus, We will be rooted and grounded in the faith and will be the Real Thing for God.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

her's Day June 19, 1983

The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Ms. Molly Cochran, Flutist
Danny Mangel, Heather Covert - Acolytes

+ + + + +
ORDER OF WORSHIP - 10:00 A.M.

Prelude "Children of the Heavenly Father" Swedish Melody
"Father of Mercies, in Thy Word" Kindermann

*Hymn No. 9 "Teach Us What We Yet May Be"

*Ascription

*Exhortation

*Confession (In Unison) "Father, give us the spirit Your Son
has promised us: to make us honest people again; to
know and face the truth; to see ourselves and cease from
laying our defections at your door; to see your only
goodness in our desperate need for you. Forgive us through
Jesus Christ our Lord. Amen."

*Kyrle

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri

Who's Who in the Pew

Announcements

Joys, Concerns, Prayer Requests

Special from the Children

JESUS

Jesus, Jesus, Jesus, Jesus, Jesus

He died, He died, He died, He died, He died

He rose, He rose, He rose, He rose, He rose

He lives, He lives, He lives, He lives, He lives

We live through him, We live through him,

We live, through Him, We live through Him

Jeus, Jesus, Jesus, Jesus, Jesus.

Call to Prayer

Pastor: The Lord be with you

People: And with thy Spirit

Pastor: Let us Pray

Prayer

Instrumental Prayer Response

Offering

Offertory "Father, I Adore You" Coelho

Doxology No. 382

Scripture 2 Peter 2:1-3

Sermon: "The Real Thing: Here Unmasked"

*Closing Hymn No. 595 "Lead On, O King Eternal"

Benediction

Postlude "A Vacation Bible School Medley"

+ + + + + *Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed by

Mr. & Mrs. Ben Staff in memory of Barb's "Mother"

Sara Snow.

Serving as Ushers today are: *Rob Vinroe, Robert

Dellen, Randy Dellen and Brian Kennedy.

Nursery will be provided today by "Dutch" Bowser and

Janet Bowser.

The attendance last Sunday was 152 with 16 Visitors

Ted. - 7:00 - Special Council meeting

Thurs. - 7:30 - Board of Christian Education

> Next Sunday - 11:00 - Church in the Park (Butler

Memorial Park). The time has been set at 11:00 so that

you can get your food prepared for the Church Picnic

that follows the Worship Service.

David Jaillet would like to thank the Congregation for

the Prayers, Get Well wishes, Cards and Concerns.

Dan Bosko, Carl Vinroe and Bill Pflugh will be visiting

the Hospital this week - plus a shut-in and an non-

attending person.

Mon - 7:00 P.M. Lay, Life and Work Comm. meeting.

This is the second Sunday, and another chance you have

to sign up early to have your photos taken for the

directory. Take time today and sign up your family

for the time that best suits you and your family.

PHOTO REMINDER NOTICE: Cut off and take up

OUR/MY PHOTO DATE IS: _____

OUR/MY PHOTO TIME IS: _____

Mr. & Mrs. Richard Mangel will greet the Congregation

Scrip: 2 Peter 2:1-3

1st chap P set 4th qualty lif Xpian shud hav
er chap talk bout tru prophs of G who writ & hand
d OT & now spk agin fals 12s
vs 1=P readat along tru prophs wer also fals prophs
The Peopl=comon designatin 4 Israel
so mingl w/tru prophs wer fals prophs & P mak comp=
Evn as ther shalB fals prophs among U
P knu fals teach wer aris in erly Ch,Paul had writ
bout them & P knu & herd of this
He Bgan 2hear & C evil influ tak plac chs had bin
deal with
So warn peop if no ther now,2B awar they wilB futur
Who privately shal bring in damnable9destructiv)her=
esies=term=privately bring is means 2bring alongsid of
he say tru Xpianty wat shudB taut individ churches
But sum1 will secretly,very inocently slip in fals
doctrin here & ther
if Xpian no alert wat tak plac,lik cancer thez fals
teach Bgin tak root & lik Paul say scrip=litl leavn
or yeast,spoils the whol batch
Fals teach no matr how trivil may seem musB guard
agin very zealously
Heresy=Gr HAIRETIS=me,n choic of opinion contrary 2
that receiv
it teach which altr truth & insidious thing is,sound
so logicl Bgin 2hav acceptanc as truth
P say thez peop wil go 2length of evn deny L bot then
P t=redeem,ransom,pay rpic 4 lik slav marketplac
his hav 2do shed blud of Js Xp 2redeem,ransom,pr
2buy the siner
Heresy P spk of major 1 Xpianty 4 centurys
But 2day mor prev than evr B4
within Xpian Ch ther thoz preach no salvatin blud Js
all taks is 2liv gud lif & G provid salvatin
P teach this vs thoz teach this,R not sav
persn sav cannot hav salv revok,& ther thoz in ch
who nevr sav Bcuz no accept Xp,receiv as Sav
Thus doom 2 destructin as end vs 1 say
No mean G zap on spot,but they destr~~oy~~,mak imposib
salvatin thru Xp
continu thru lif,but no hav lif joy,luv,cudB thers
thru relationship w/Xp=Exempl poltici=career destrc
Sad thing,hertics no travl rd alon,tak others w/them
vs 2a=pernicious mean=imorality,imoral liv
Er ip=Gnostics & teach of soul & body
Tuez peop in Ch & peop folo & P say=Vs 2b
The Way=name 4 Xpianty erly church & Way of truth is
naturly the Xpian lif

since peop outsid Ch cud mak comps wat saw,nera 2/
of Xpianty,if Xpians liv fals livs,thoz outsid wud
spk agin=The Way, or Xpian lif
walk of Xpian musB dif from worl,els bring ill re=
p s to the name of Js Xp
vs 3=in sphere greedy desir 2hav mor,thez fals teachi
operat
ay comerciliz relig,exploit peopl=Examp Mart Luth
P warn tho thez peop get by evil deeds,G prom long
ago 2destroy them & 1day wilB destroy=G not mok
P try tel peop erly Ch heresy destructive
Can ruin individ,cong Bcuz undermin,impeds prog of
individ or cong Bcuz promot lys & not truth
U hav herd sed=no matr wat U Bliev,al religs same
It duz mak dif wat U Bliev
(Illus fireman resu doll,not baby;sincer,but sincer
this anser 2 peop,they sincere,but sin/wr wrong)
Gen Synd UCC & illus delgates,pastors & Homo study
Human sexuality=pastor say,we cannot say sin,this judg
if this wish/wash stand we tak then hav no busnes in
ch
Bibl,G's Word clear defin wat rt & wat wrong & we
mus tak our stanc upon it
Mus cal sin wat it is & that is SIN
if that judgmentl,then betr B judgmentl
UCC cal Homo,liv 2gethr alternativ lifestyl;if 2 peop
sam sex want mary/hus/wif=OK,alt lifestyl & we R 2liv
& let lif
This exact wat P spk bout & agin
He no beat rnd bush,pusyfoot aroun,Bcuz ~~xxx~~ step
on toes
He spit it out & let chips fal wher may & we mus do
P vt heresy caus denial Js Xp=Ex doubt vir birth etc
I ad nam minstrs no Bliev thez thing & lead cong
wher can preach & teach thez ~~thing~~ unBliefs
part this havdo enlitment tak plac thru yrs
as men lern mor & mor,lean on scientif knowleg
Blief then Bcum=if cannot prov w/actual physcal pruf,
then nver happen
Ex=seminary prof & no Bliev Resur of Js Xp
folo think 2logicl conclusin=no crucifix,no birth
caus no baby cloths ~~xxx~~ manger etc.
(Story SS boy & like part Bib,evr1 loaf & fishes)
(Illus Pasteur & scientist on train,no Bliev etc)
Don't let any1 tel U it no matr wat U Bliev,Bcuz it
duz;wat U Bliev is not only wat U tel others,but wat
U ho peop from Ur lif. Heresy need 2B Unmasked jus
as P sot 2do in erly ch & as we mus do present ch
Wat do U Bliev? Wat R U teaching?

"The Real Thing: ~~Marxist~~ Heresy Unmasked"

Scripture: 2 Peter 2:1-3

the first chapter, Peter had set forth the qualities which the life of A Christian should have. He ended that chapter by talking about the true prophets of God who had written and handed down the Old Testament. Now he speaks against false ones.

In verse one he says, "But there were false prophets also among the people." Peter relates that along with the true prophets of God in Old Testament days there were also false prophets. The ~~words~~ name "the people" ~~has to do with the people of Israel. It is referring to the~~ is a common designation for Israel. Mingled with the true prophets were false prophets in Israel and so Peter makes the comparison and says, "Even as there shall be false teachers among you." Peter knew that false teachers were arising in the Church. Paul had written about them and Peter knew and heard of this. He began to hear and see the evil influence of them taking place in the churches he had been dealing with. So he warns the people that if they are not already present in their midst, to be aware that they will be arriving on the scene.

Peter then adds, "Who privately, (or secretly,) shall bring in damnable (or destructive,) heresies." The term "Privately shall bring in," means to bring in alongside of. He is saying that the true teaching of Christianity is what should be taught in the individual churches. But someone will secretly, very innocently appearing slip in a false doctrine here and there. If the Christian is not alert to what is taking place, like a cancer these false teachings begin to take root and like Paul says in another Scripture, a little leaven, or yeast spolis the whole batch. False teaching no matter how trivial it may seem, must be guarded against very zealously.

The word "Heresy" is from the Greek word "HAIREISIS" which means, "the choices of an opinion contrary to that usually received." It is ~~accepting~~ a teaching which alters the truth and the insidious thing about it is that it sounds so logical that it begins to have acceptance as truth.

Peter says these people will even go to the length of, "Denying the Lord that bought them, and bring upon themselves swift destruction." The word "Bought" means to redeem, to ransom, to pay a price for such as buying a slave in the marketplace. This has to do with the shedding of the blood of Jesus Christ to ransom, or redeem, or to buy, the sinner. This heresy ~~has been one which has~~ Peter is speaking of has been a major one in Christianity for centuries. But today it is more prevalent than ever before. Within the ~~Christian~~ Christian church there are those who are preaching that there is no salvation in the blood of Jesus Christ. All that it takes is to live a good life and God will provide you with salvation. Peter is pointing out in this part of the verse that these

people who are teaching this are not saved. A person who is saved cannot have that salvation revoked and Peter is talking about those within the church who not believe in ~~the~~ salvation through the blood of Christ and as a result have never surrendered their lives to Him, or received Him as their Saviour. Thus they are doomed to "Swift destruction," as Peter states. He doesn't mean that God is going to zap them on the spot. Instead he means that they first "destroy," or make impossible their salvation through Christ. They continue on through life but they don't have that life which could be theirs through Christ. A politician in office who does something illegal, or corrupt and is thrown out of office is said to have had his career "destroyed." This is what Peter is saying about these people.

But the sad thing about false teachers and those who are heretics, is that they do not travel this road alone. They carry others with them. Peter adds, verse 2, "And many shall follow their pernicious ways." The word "Pernicious" has to do in this sense with immorality and immoral living. The Gnostics were a group such as this. They taught that the soul was the only important thing in life and it didn't matter what you did with the body. So you could live a completely immoral life of sin and degradation and it didn't hurt the soul. This was the teaching which was creeping into the church which Peter was seeking to warn against.

And because people in the church were following these false teachers, these heresies, Peter says, "By reason of whom the way of truth ~~is~~ shall be evil spoken of." "The Way" was a term used for Christianity in the early church. So the way of truth is naturally the Christian life. And since people outside of the church could only make comparisons by what they saw and heard of Christianity, if the Christians lived false lives, those outside of the fold would speak against "The way," or the Christian life. The walk of a Christian must be different from the walk of the world, else it brings ill repute to the name of Jesus Christ.

Then Peter adds, (read verse 3). It is in the sphere of a greedy desire to have more that these ~~greedy~~ false teachers operate. These false teachers were commercializing religion and exploiting people. A good example of this was the sale of indulgences in the church which Martin Luther exposed and fought against to start the Reformation. Poor people ~~had~~ were told they had to pay for everything which was offered in the church. Peter warns that although these people were getting by with their evil deeds, God had promised long ago to destroy them and one day they will be destroyed. God is not mocked and Peter wants these people to know that.

What Peter was trying to tell these people in the early church is that heresy is destructive. It can ruin an individual,^{and} it can ruin a congregation, ~~it~~ ~~undermine~~ It undermines and impedes the progress of the individual or the congregation because it promotes lies instead of the truth. You have heard people say, "It doesn't really matter what you believe, all religions are just trying to get to God." It does make a difference what you believe.

(Illustration of fireman rescuing doll instead of baby,; he was sincere, but he was sincerely wrong).

This is the answer to these people. They are probably sincere, but they are sincerely wrong. This week the General Synod of the United Church of Christ will be held in Pittsburgh. I was talking to one of our ministers this past week and he told me of a conversation which was held between pastors and those who are the delegates to that Synod from our conference. In discussing one of the issues which is called the resolution on human sexuality, someone mentioned that homosexuality was a sin. One of the pastors remarked, "We can't call certain things a sin. When we do this we are judging people." ~~But we can't call anything else except~~ If this is the wishy-washy stance we are going to take then we have no business being in the church. The Bible, God's Word clearly defines what is right and what is wrong. We must take our stance upon it. We must call on what it is and that is SIN. And if that is being judgemental, then we better start being judgemental. The United Church of Christ in that resolution on human sexuality wants to call homosexuality an alternative lifestyle. It also wants to sanction people living together without being married as an alternative lifestyle. And if two persons of the same sex want to go through a marriage ceremony and live as husband and wife, that's their alternative and we are to "Live and let live." This is exactly what Peter was speaking against. He ~~didn't~~ didn't beat around the bush and pussyfoot around because he might step on someone's toes. He spit it out and let the chips fall where they may. And this is exactly what we must do.

Peter also pointed out that heresy would cause the denial of Jesus Christ. What he was trying to explain was that false teachers would arise who would doubt the things about Jesus Christ. They would doubt that He was Virgin born, ~~and~~ that He was God in the flesh, that He actually died on the cross, and that He actually arose from the dead and will return again someday. I could name you ministers today who do not believe these things and are holding pulpits in congregations where they can preach and teach their unbeliefs.

part of this also has to do with the enlightenment which has taken place down through the years. As men have become more and more enlightened they have leaned upon scientific knowledge. The belief has then become if you can-

not produce actual physical proof about something, then it never happened.

I know a seminary professor who teaches this and as a result does not believe the bodily resurrection of Jesus Christ. If we follow that thinking to its logical conclusion we will not believe in the crucifixion because we ~~cannot~~ do not have the cross. Nor do we believe that He was born because we do not have His baby clothes, or manger, and so on about everything else which actually prove His existence. (story of boy SS & likes part of loafs & fishes)

(Illustration of man on train reading Bible, and fellow who would not believe Bible because it did not give physical proof and he was a scientist.

~~#939~~ #940 - Sunday Sermon Illus. Vol II).

Don't let anyone tell you it doesn't matter what you believe because it does.

What you believe is what you are going to not only tell others, but what you will show them by your life. Heresy needs to be Unmasked just as Peter sought to do this in the early church and as we must do in ~~this~~ the present church.

What do you believe? What are you teaching?

ST. PAUL'S UNITED CHURCH OF CHRIST

Butler, Pennsylvania

Church in the Park June 26, 1983

The Rev. Ralph C. Link, Pastor

Mr. Harry Cunningham, Pianist

+ + + + +

ORDER OF WORSHIP - 11:00 A.M.

Prelude "The Little Brown Church in the Vale" Pitts

"Let the Beauty of Jesus Be Seen in Me" Jones

Ascription

*Hymn #11 (Favorite Hymns Booklet "To God be the Glory")

*Call to Worship:

Pastor: How excellent is Thy loving-kindness,
O God!

People: Therefore the children of men put their
trust under the shadow of Thy wings.

All: For with Thee is the fountain of life;
in Thy light shall we see light.

*Invocation

Hymn #8 "Love Lifted Me"

Morning Prayers

Announcements

Offering

Offertory "Near to the Heart of God" McAfee

Scripture: 2 Peter 2:4-9

Sermon: "The Real Thing: Heretics Judged"

Prayer

*Hymn #20 "Standing On The Promises"

*Benediction

*Postlude "Brighten the Corner Where You Are" Gabriel

+ + + + + *Congregation Standing + + + + +

Monday - 7:00 - Follow-up Committee meeting

Tuesday - 6-8 - Aerobics

Thurs. - 6-7 Aerobics

Wed. July 6, at 7:00 P.M. Anyone who wishes to sing
at the 9:00 A.M. Service at the V.A. Hospital on Sunday
July 10, should come to choir rehearsal on July 6th.
(You do not need to be a choir member to sing at the
V.A. with us; you are invited, too!)

Debbie Melton and Nancy Dellen will be visiting the
Hospital this week - plus a shut-in and a non-attending
person. Attendance 141 10 Visitors last Sunday..

MONDAY - 7:30 --ELDERS MEETING (last one for summer.

"The Real Thing: Heretics Judged"
Scrip: 2 Peter 2:4-9

Ex: Jn Donne ~~ministry~~ latr minstry preach sum' sed
"Li" angl out of clouds"-poet & may kno "No man islan
2 s. f. & 4 Whom bell tolls; ~~latr~~ erly minstry taut
heresy & haunt by it, ther thoz doom destructin Bcu
p'ospec sobering thot & shud no tak litely
P i. v. very thing erly Ch; he no teach heresy, but othrs
aroun him were

his concern truth Gosp preach & thoz with~~in~~ Ch wud
hear truth & B abl disting truth/falshood
Las wk lk Heresy Unmask as cum from OT fals prophs &
from sum ldrs erly church

He warn fals teaches wer bring destructin on selves
& G wud no let go unpunish

This sectin Scrip giv 3 vivid OT illus how G judg
longest sentenc NT vss 4-9

P Bgin=4 if & cudB interp In Vu wat sed B4
He stat case bout heretics B punish, now 3 exams thi
vs 4=this fnd Gen 6:1-4

Sons of G wer angls; G creat & they falln angls
(Expl-Satan fall, tak othrs with; told Is 14, Ezek 28;
No kno how many, etc; but fallen they were)

now turn from G & sinnrs lik all mank & read of sin
tuk wivs 4 selvs & offspring suprhumn Beings

If G permit 2succeed His plan 4 Mes cum thru peop
plac on erth was B thwart & Satan hav way & corrupt
human race

G cud no tolerat & He destory them; no kno exact
& posib destroy thru flood

But P say cast dwn 2 Hell/Hades held chains til Gr
White Thron Judgment B4 God

vs 2nd examp=Gen 6:5-7

G say all mank evil & wil destroy it
vs 8=only 1 man G's site rite, so G tel Noah wat wil
do & read vss 11-13

P spk Noah B 8th persn sav in flud=Self, wif, 3 sons
& sons wives

We C G is use discrimnatin selec thoz ritous B4 Him
All othr caut up liv sinfl livs destroy

Had chanc turn from sin, this wat P mean=Pr of ritnes
4 120 yrs Noah bild, pr & tel judgment 2cum

but laf, sneer & inform=We herd that B4, Nevrr happn
Hav U evr herd the same arroganc?=It'l nevrr happen?

But it did & all dy excep Noah & famly
G uses discrimnatin, thoz truly Blong 2 Him He spar,
& punishment evildoers certin

Doz trust Him kep saf, thoz reject R destroyed

vss 6-8=This 3rd examp & 1nce agin Genesis
2 angls cum 2 Lot inform they ther 2destroy city nex
day

Gen 19:15-17=But Lot reques chanc go nearer city/grant
vs 24-25=Lot refer 2 by P as ritous man

He was that, but had baksliden conditin in Sodom
But Lot cud no stand ungodly, filthy peop liv round
hear & this why P say he Vexed.

Vex betr interp=tortured, tormented
It no easy 4 Lot evn tho wandr from G wil & choos liv
here

But C agin G discrimitive; He sav who He wil, thoz ~~him~~
Blong 2 Him & destroy thoz refus 2B His

Thez 3 exams heretics B destroy by G sho us elements
makup hebetie

Elements=Pride, Disobed, Immorality

any or all keep peop from relatship can hav w/God

vs 9=P end this portin Scrip briter note

G still on throne & wil tak care of His own whil doom
othrs 2eternl damnatin which tak plac judgment day

Need 2 pt out perhaps in any/all catastrophes saved
dy along w/unsav

But G tak Blievr 2B w/Him, whil unblivrs entr relm of
the lost

Scrip no end on negativ note, in fact, end postivly
P say=vs 9a

In this lif mus liv side/side w/many no profes & wil
not profes Js Xp as Lord

But shudB encourag evn w/tests, trials which bettr
interp=temptatin; in midst thez trials, tests, G wil
delivr us in 2 kingdom if truly Blong 2Him

This wat shudB encourag by as lern Jn 3:16-18

Sai tin await thoz who Bliev in Him,

condemnatn await thoz who do not

We hav victory thru Js Xp.

"The Real Thing: Heretics Judged"

Scripture: 2 Peter 2:4-9

John Donne was a 17th century preacher who wrote some poetry as well. In the latter years of his ministry he preached the Gospel with such power that one of his contemporaries said ~~of him~~ his preaching was, "Like an angel out of the clouds." You may have read his most famous poem or even learned portions of it. A few lines speak of "No man being an island to himself." Another poem has the phrase, "For whom the bell tolls." John Donne in his early ministry taught some heretical things and the memory of this haunted him until his death. He shuddered to think that he was perhaps responsible for leading quite a few people to their eternal doom. The prospect of this is a very sobering thought, and not to be taken lightly. Peter was facing this very thing in the early Christian church. He was not teaching heresy, but others around him were. His concern was that the truth of the Gospel be preached and that those who were within the church would hear that truth and be able to distinguish between the truth and falsehood.

Last week we looked at the unmasking of heresy as it came from false Old Testament prophets and was coming from ~~the~~ some of the leaders of the early church. He had warned that these false teachers were bringing destruction upon themselves and God would not let them go unpunished. Now, in this section of Scripture he gives three very vivid illustrations from Old Testament history of heresy, and how God judged the people involved. Longest sentence in NT, 4-9. Peter begins this portion of Scripture with the words, "For if." This could be interpreted as, "In view of what has been said before." He stated his case about heretics being punished and now he gives three examples of this. So we read, (read verse 4). This first example of God dealing with heretics is found in Genesis 6:1-4. The "Sons of God," were angels. God had created them to be with Him, but somehow these angels had sinned, turned against God and were fallen angels. They were probably a part of the conspiracy which involved Satan and is spoken of in Isaiah 14 and Ezekiel 28. From these passages we know that a group of angels were cast out of heaven. Since they were turned away from God they were sinners like all mankind and we read of their sin with mankind. They took wives for themselves and the offspring born were super human beings. If God permitted this plan to succeed completely, then His plan of the Messiah coming through the people He had placed on the earth was being thwarted and Satan was having his way by corrupting the human race. God could not tolerate this and He destroyed them. We are not told exactly how and it is a possibility that they were destroyed along with everything else in the flood. But Peter says they were cast down to hell to be held in chains of darkness to the day of judgement. He is relating that they are in Hades, the place of

of the dead and will be kept there until the Great White Throne Judgement before God.

Peter now gives the second example as we learn from the 5th verse, (read this). Once again we must turn back to the 6th chapter of Genesis and we read there in ~~verse 8, (read this), of all the wicked people living at the time, only Noah found favor in God's sight. We learn further from verses 11 through 15, (read these). God is about to destroy everything except Noah and his family. Peter says he was the 8th man person~~

verses 5 through 7, (read these). God says that all mankind was evil and He was going to destroy it. Verse 8, relates, (read this). Of all the people only one man was right in God's sight. So God tells Noah what He will do as we read in verses 11 through 15, (read these).

Peter speaks of Noah as being the 8th person to be saved in the flood. Those who were spared were, Noah, his wife, his three sons and their three wives. Here we see that God uses discrimination by selecting only those who were righteous before Him. All of the others were caught up in living lives of sin and degradation. But they had a chance to turn from that sin and this is what Peter is saying about Noah being "a preacher of righteousness." For 120 years Noah was building that boat and during that time he was preaching to these people and telling them that judgement was going to come upon them. But they laughed and sneered and informed him, "We've been hearing that for a long time. God cannot destroy His creation. It'll never happen." Have you ever heard the same arrogance? "It'll never happen." But it did and all of them were wiped off the face of the earth except Noah and his family. God uses discrimination. Those who truly belong to Him He spares and the punishment of evildoers is certain. Those who trust ~~him~~ in Him are kept safe, those who reject Him are destroyed.

Now Peter gives the third example as we learn from verses 6 through 8, (read these). Once again we read of this example in the book of Genesis. Two angels came to Lot and stayed overnight with him. They informed him they were there to destroy the city the next day. So we read in the 19th chapter verses 15-17, (read these). But Lot requested that he be given a chance to go to a nearer city and his request was granted. And so we read, in verses 23-25, (read these). Lot is referred to by Peter as a "righteous man." He was that, although at the time he was living in a backslidden condition in Sodom. But Lot couldn't stand the ungodly, filthy people he was living around and near and this is what Peter is referring to by saying that Lot was "Vexed." The word vexed is better translated as "Tormented, tortured." It wasn't easy for Lot even though he had wandered from the will of God in seeking to live here. But once again we see that God is discriminatory. He saves who He will, those who belong to Him and

destroys those who refuse to be His. These three examples of heretice being destroyed by God show us the elements which make up a heretic. Those elements are Pride, Disobedience, and Immorality. Any or all of these elements keep people from the relationship they can have with God. But Peter ends this portion of Scripture on a brighter note by saying in the 9th verse, (read this). God is still on the throne and He will take care of His own while He dooms the others to eternal damnation which will take place on that judgement day. We need to point out perhaps that in any and all catastrophes the saved die along with the unsaved. But God takes the believer to be with Him, while the unbelievers enter the realm of the lost.

This Scripture doesn't end on a negative note. In fact, it ends positively. Peter says, "The Lord knoweth how to deliver the godly out of temptation." In this life we have to live side by side with many who do not profess, and will not profess Jesus Christ as Lord. But we should be encouraged that even with the "tests" or ~~trials~~ "trials" which is a better interpretation of the word "temptation."; In the midst of these trials or tests, God will deliver us into His kingdom if we truly belong to Him. ~~This is what~~ This is what we should be encouraged by as we learn from the 3rd chapter of John. We are told, (read verses 16 through 18). Salvation awaits those who believe in Him, condemnation awaits those who do not. We have victory through Jesus Christ.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Independence Day Weekend July 3, 1983
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Ms. Molly Cochran, Flutist

ORDER OF WORSHIP - 10:00 A.M.

Prelude "Now Praise We Great and Famous Men"
"Not Alone for Mighty Empire" Prichard

*Hymn No. 687 "God of our fathers"

*Ascription

*Exhortation

*Confession (In Unison) "O God, the Creator and Preserver of all mankind, we implore thy mercy in behalf of all classes and conditions of men, that it may please thee to visit them with thy most compassionate help, according to their manifold necessities and wants. Especially do we beseech thee to have pity upon all widows and orphans; upon all prisoners and captives; upon all sick and dying persons; upon all such as are persecuted for righteousness sake. Enable them to look unto thee O most merciful Father, and to call upon thy Name, that they may find thee a present Saviour in their affliction and distress. And let it please thee to deliver them, and raise them up in due time, giving them patience under all their sufferings, the rich comfort of thy grace here below, and eternal rest with thee in heaven; through our Lord Jesus Christ. Amen."

*Kyrie

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri

Who's Who in the Pew

Announcements

Joys, Concerns, Prayer Requests

Hymn No. 695 "My Country, 'Tis of Thee"

Call to Prayer

Pastor: The Lord be with you

People: And with thy Spirit

Pastor: Let us Pray

Prayer

Offering

Offertory "O Beautiful for Spacious Skies" Ward

Doxology No. 382

Scripture 2 Peter 2:10-18

Sermon: "The Real Thing: The Fruits of Heresy"

*Closing Hymn No. 692 "Mine eyes have seen the glory"

Benediction

Postlude "Postlude in B-flat Major" Bottazzo

***** *Congregation Standing *****

The Lovely Flowers on the Altar have been placed by

Mrs. Genevieve Nohach in memory of "Loved Ones"

Serving as Ushers today are: *Charles Penar, Dan

Bosko, Dave McMillin

Nursery will be provided today

Tues. and Thurs - Aerobics in Rehoboth Hall

Wed - 7:00 Anyone who wishes to sing at the V. A.

Hospital next Sunday (July 10 - 9A.M.) should attend this choir rehearsal.

Ray Covert will be visiting the Hospital this week.

Molly Cochran will be our soprano soloist next Sunday

I am sure you will not want to miss her beautiful

singing for the Lord, and the Congregation.

Beans! Beans! who has the beans. The Women's Fellowship are starting to prepare our vegetables for our October Soup and Salad Day. Anyone having any beans please call Lois Stokes 282-1032 or Ann Williams - 287-1430.

We wish you a happy and safe 4th of July.

Mr. & Mrs. Martin Henry will greet the Congregation

There are awards of grace for walking in Jesus' foot-steps

and for scaling the steep, rugged mountain with Him.

You have a glorious view. You cannot help but admire

the grandeur of the way on which Christ is leading you.

To follow Jesus is to take the high road.

I look for miracles every day

And I meet them all along the way

You, too, may find them most anywhere

When seed is planted in humble prayer.

HOSPITAL: WINIFRED McGRADY

"The Real Thing: The Fruits Of Heresy"
Scrip: 2 Peter 2:10-18

(Illus Moody & drunk; none of your busnes)
Any who feel things ther lif R ther busnes hav rt 2
ma has self-wil & free 2 choos tween truth/error
But we dar no stanbak & let hap without efort 2
ealy seek 2 stop from wrong path Do we?
W. duz G say bout this?? He spok Ezek 3:17-19
It up 2us 2 pt 2 eror mans ways & rest up 2 him
If neighbors hous on fir wud U help? Or none busnes?
But hav thoz tel us we infrng sum 1's rites
(examp peop Anchorage Alaska & rats)
End result UCC & proposl 2 lifestyl=marage/single
Deafeat Bcuz that=Being too judgemental
In othr words U dont infrng sum1's rites ~~xxxx~~ by
bel him certin things R a sin
(UCC wil study human sexualty nothr 2yrs @ 30,000)
Indivd assoc determin whethr ordain homo or not
This very thing P lash out agin
In this Scrip fnd most scathing languag fnd in Scrip
He no pusuft bout bush; no wish/wash, wily/nilly preac
He tol lik ~~ix~~ it was, and is, and is rt now, and wil B
He unmask Heresy, tol Heretics B judg, & now sho fruits
Ther many aspects this Scrip, mor than 3, but wil sho 3
OFFENSIV BEHAVIOR=vs 10-11
He no talk thoz serch 4 truth & no find, insted spk
thoz who knu truth & turn baks on it Bcuz mor enlite
"this day dif than yrs ago," etc
He sed-thez peop no afraid spk evil dignitys, despise
govt=othr words knu all ansers, no need any1 tel watdo
They certinly no need peop authority, & no such thing
as God
I lk contrast vs 11=Angls hav mor powr than mortls
& words cary mor wght B4 thron of G, yet, no spk agin
Dif=fals teachrs & angels is that angels respec auth
(Ex Karl Marx, short biography & results this) ~~EX. BEH~~
Ther peop parad morl depravty 4 all 2C & kno of it
& they proud, not ashamed ~~VSS 12-14A-DISGUST~~
P say=Count it pleasur 2 riot in daytime ~~BEHAVIOR~~
he allud 2 fact it undr covr darknes, evil, sin, im-
moral behavior tak plac, but now do openly daylighte
They lik=Brute beasts=lk who lead parad 4sin & immora
2day=Theos, denom ldrs, clergy all kind, senators, cong,
& ldrs all kinds
They consent agree=abartin on demand, homosexuality,
alternativ lifestyles & one and on
v cum long way from truth sinc fnd as natin, but
sadly stat hav cum long way from truth in Ch
as wel
not only is sin & imoralty permit, it condon by ldr

BEGUILLING BEHAVIOUR=Vss 14b-16 2/
here spk Beguil Bhavior & describ fals teachrs as
"beguil unstabl souls," they lead innocent, conscientious
peon astray
Bal n is examp=was proph ask by Balak, king of Moab 2
bles Moabites & curs Isites; G tol no go twic, 3rd 2go;
He go & angl L try kil Bcuz shud not gon; ass spk
I lev this tuk plac Bcuz G knu Balaams hart & 4pric
wud curs Israel; read of this Deut 23:3-4
Balam redy "c natin destroy 4 financil gain; mony
Bcum mor import than do wat G want & this wat P say
15b; G brot judgmt 24M Isites & Balam kil also;
He knu G's wil, but want mony mor than want God
Ther thoz within Ch 2day & aims, motivs R 4 recog,
influnc, power & evn money
(Ex lettrs from Tx request mony 4 prayrs etc)
It antiScrip, fals teach, is of Satan & not G, Bcuz G no
operat lik this
P say thez peop=vs 17-18
warn they oposit of Js Xp=Js sed wud giv watr spring
up etern lif=thez peop wels without watr=clouds etc
(examp drought, clouds & blow way) can U pictur disap?
Ther peop reserv, hell darknes 4evr, separate from G
vs 18-lur peop by grt sound words, smooth talk
(Illus retir minster & no ask 4 East/Xmas no kno wat
say) on basis this, this man shud noB ask 2 preach any
church
Not preach Xmas/Eastr Bcuz lak sumthin preach on?
That Heresy in case U don't kno it=Illus why preach
Xmas/Eastr=mesag birth/resur Js, the Gospel etc.
Ther is end 2 story of Moody & drunk=(illus this)
We R 2mind the busnes of the Lord
& if means we 2stan 4th & expos fals teachrs wher-
ever may B, that our busnes & mus no shrink from it
We hav the mesag of salvatin & we R comand by G 2 tel
man of his sinful natur & lead him 2 Xp
& if we shrink from it & say it sum1 els duty, then
G may hold us acctabl 4 not pt out sin as shud
The Fruits of Heresy R all aroun us, wat R we doing
2 keep that fruit from B pluck by countles numbrs
of innocent & unsuspecting people?

"The Real Thing: The Fruits Of Heresy"

Scripture: 2 Peter 2:10-18

(Illustration D. L. Moody speaking to a drunk leaning on lamppost. Man said not to bother him, his soul was none of his business. But Moody said, "Your soul is my business." But the man would have none of it).

Now anyone who feels that their soul is their personal business has a right to that belief. After all, man has self-will and has the freedom to choose between the path of truth, or the path of error. But do we dare stand back and let this happen without really seeking to stop them? What does God have to say about this to each one of us? God spoke to His prophet Ezekiel and His instructions are found in the 3rd chapter of Ezekiel's prophecy, verses 17 through 19. Listen to what God says, (read these verses). It is up to us to point out the errors of a man's ways and the rest is up to him. But we have those who will tell us we are infringing upon someone's rights to do so. You may recall a few weeks ago I mentioned that a group within the United Church of Christ had prepared a resolution along the lines that the Bible only recognizes two lifestyles as given by God. They are a normal marriage between a man and a woman, and remaining single. This was to be in opposition to the resolution that alternative lifestyles should be accepted by the Church. That resolution of only two valid lifestyles was soundly put down and defeated at the General Synod held recently in Pittsburgh and the reason given, "It was being judgemental." In other words, you do not infringe upon someone's rights by telling him that certain things are a sin. And by the way, another two year study on human sexuality has been approved at the cost of another \$30,000. And the individual Associations have been decreed as these who will determine whether to ordain a homosexual or not.

This very thing, is what Peter was lashing out against. In this Scripture is found some of the most scathing language to be found anywhere in Scripture. Peter did not beat around the bush and pussyfoot with the issues. His was not a wishy/washy, willy/nilly preaching. He told it like it was, and is, and is right now and will be in the future. He has unmasked, or exposed Heresy for what it is; he has told of Heretics being judged; and now he turns his attention to "The Fruits of Heresy." And they are not very nice to look at either.

There are many, many different aspects to this section of Scripture and certainly more than just three. But for brevity let us just look at three main points.

~~The first is an offensive behaviour~~ Each point has to do with a form of behaviour. The first of these is an "Offensive Behaviour." Peter says in verses 10 and 11, (read these). Peter is not talking of people who are searching for the truth and cannot find it. He is speaking instead of men who had known the truth and turned their backs on it because "They were more enlightened," or, "This day and age are different than years ago and the old things do not apply." He said these people are not afraid to speak evil of dignities, they despise government, in

other words, they knew all of the answers and didn't need anyone telling them what to do. They certainly didn't need people with authority over them and they certainly don't need such a thing as God. But look at the contrast Peter makes between these people and angels, in verse 11, (read this). Angels, who ~~xxx~~ have much more power than mere mortals, whose words would carry more weight before the throne of God, do not speak out against authority. In other words, the difference between the false teachers and angels, is that angels respect authority.

(Example of Karl Marx, short biography and results of his thinking)

This is a good example of the offensive behaviour which Peter is speaking against. Peter now speaks of "Disgusting Behaviour," as we read in verses 12 through 14a, (read these).

These people are parading their moral depravity where everyone can see it and know of it and are proud of it and not ashamed. Peter says they "Count it pleasure to riot in the daytime." He is alluding to the fact that this grossness and immorality was reserved for the darkness where under cover of the dark, it was not as noticeable. But now they parade it openly in broad daylight and are not ashamed of it. They are like "brute beasts." Look at who is leading the parade for sin and immorality in our nation today. There are nationally known theologians, denominational leaders, clergy from all denominations, senators, congressmen and leaders of all kinds. They are consenting and agreeing with abortion on demand, homosexuality, alternative lifestyles, and on and on.

We have come a long way ~~xxxxxxnationxxxxxxwhenxxxxxxwerexxxxxxfoundedxxxxxx~~ and from the truth since we were founded as a nation. And we must sadly state that we have come a long way from the truth within the church as well. Not only is sin and immorality permitted, it is condoned by the leaders.

Peter's third point is found in verses 14b through 16, (read these). Here he is speaking of "Beguiling Behavior." He is describing false teachers as "Beguiling souls." These are people who lead innocent, conscientious people astray. He uses ~~Balaam~~ Balaam from the Old Testament as an example. Balaam was a prophet who was asked by Balak the king of Moab to bless the Moabites and to curse the Israelites. God told him not to go twice and the third time He told him he could go, but he was not to curse the Israelites. So Balaam went and on the way the angel of the Lord would have killed Balaam except for his donkey speaking to him. It is believed that this took place because God knew Balaam's heart and for a price he would curse Israel. We read of his mercenary ways in the Deuteronomy 23:3-4, (read this). Balaam was ready to see a nation destroyed for financial gain. Money had become more important to him than doing what God wanted, and this is what Peter is saying by stating, "Who loved the wages of unrighteousness." Because of Balaam, God brought judgement on 24,000 of the Israelites, and Balaam also was killed. Balaam knew God's will, but he wanted money more than he wanted God.

There are those within the organized church today and their aims and motives are just for recognition, or influence, or power and even money. I receive a letter every couple weeks from some man and his wife in Texas who supposedly have a worldwide ministry of influence and power. The letter requests my sending \$100 with my prayer requests. For this sum of money God is not only going to answer my prayers, but He is going to increase that amount and give me much much more money. Perhaps you receive such junk as well. Throw it out because it is anti-scriptural, it is false teaching, and it is of Satan and not of God. God doesn't operate like that.

Peter says of these people, (read verses 17 and 18). His warning is that they are the opposite of Jesus Christ. Jesus said He would give to anyone who asked "Living Water springing up to eternal life." Peter says these people aren't giving any water because they are "Wells without water." He says they are "Clouds carried with a tempest." The allusion here is to a place that has gone through a long period of drought. Then clouds are seen in the sky and everyone is anxiously awaiting the rain that is going to come from those clouds. But just as those clouds are overhead, a sudden wind comes up and they are driven off and there is no rain. Can you picture the disappointment you would have? To these people is reserved, "darkness forever," or hell and separation from God.

Peter says these false teachers lure new converts into lives of sin by their great sounding words and smooth talk and this is what he is saying in verse 18. There is a certain minister who is retired and who preaches in any church that will have him during the year. But churches that he writes to offering his services, he informs, "Don't call me to preach on Christmas or Easter, because I never know what to preach." On the basis of his own confession, there is a man who should never be asked to preach in any church. At least, the churches who profess to be basic and fundamental. Not preach on Christmas and Easter because of a lack of something to preach on? That's heresy in case you don't know what the word means. Christmas and Easter are the two times of the church year, above every other Sunday when the message should come forth loud and clear. Jesus Christ is that message and His birth, and His resurrection tell the story loud and clear.

By the way, there is an ending to that story of Dwight L. Moody and the drunk. Several weeks later in the wee small hours of the morning someone was pounding on Mr. Moody's door. He went to the door and the man there asked if he was Mr. Moody just to make sure. He asked if he remembered him and Mr. Moody said, "No, I don't." The man said, "You stopped to talk to me about my soul and I told you that was my business. But you said it was your business and you told

me about Jesus and how I needed to have Him in my life. Mr. Moody, I haven't been able to eat and sleep right since. I want you to tell me about Jesus now."

And Mr. Moody did and in the early morning that man accepted Jesus Christ as his Lord and Saviour and became a new man from that day on.

We are to mind the business of the Lord. And if it means that we must stand forth and expose false teachers wherever they may be, that is our business and we mustn't shrink from it. We have the message of salvation and we are commanded by God to tell man of his sinful nature and lead him to Christ. And if we shrink from this and say that is ~~xxxxx~~ someone else's duty, then God may hold us accountable for not pointing out sin as we should. The Fruits Of Heresy may be seen all around us, what are we doing to keep that fruit from being plucked by countless numbers of innocent and unsuspecting people?

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Seventh Sunday After Pentecost July 10, 1983
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Miss Molly Cochran, Soprano soloist
+ + + + +
ORDER OF WORSHIP - 10:00 A.M. J. M.
Prelude "Enslaved by Sin and Bound in Chains" Bach
*Hymn No. 136 "Praise ye the Father for His loving kindness"
*Ascription
*Exhortation
*Confession (In Unison) "We offer unto thee our Father,
praise for the gift of thy Spirit. We ask for they
Spirit at the times when we are filled with doubt;
when we are filled with hatred; when we are devoid of
patience; when we show forth selfishness. In all
circumstances which are contrary to thy will, send thy
Spirit to help, to heal, and may we know thy forgiveness,
through Christ. Amen."
*Kyrle
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 62 "Sun of My Soul"
Call to Prayer
Pastor: The Lord be with you
People: And with thy Spirit
Pastor: Let us Pray
Prayer
Instrumental Prayer Response "Whisper a Prayer" Tovey
Offering
Offertory "My Tribute" Crouch
(Miss Cochran, Soprano; Mr. Thompson)
Doxology No. 382
XXXXXXXXXXXXXXXXXXXXXXXXXXXX
To "Wayfaring Stranger" American Folk Song
(Miss Cochran, soprano; Mr. Thompson)

Scripture 2 Peter 2: 19-22
Sermon: "The Real Thing: Heresy Enslaves"
*Closing Hymn No. 658 "O Zion, Haste, Thy Mission
High Fulfilling"
Benediction
Instrumental Benediction "God will Take Care of You"
Postlude: "Postlude in B-flat Major" Bentiroglio
+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar have been placed by
Mrs. Phyllis Tait and Beth in loving memory of
"Husband" and "Father" - Robert R. Tait.
Serving as Ushers today are: *Dutch Bowser,
Barbara Vargo, Jean Plfugh and Diane Hollefreund.
Nursery will be provided today
Monday - 7:00 - Budget and Finance Meeting
Tuesday and Thurs. - Aerobics in Rehoboth Hall
Paul Campbell and Art Snyder will be visiting the
Hospital this week - plus a shut-in and a non-
attending person.
Next week we will have Wilbur Dumbaugh to sing for
us. We have never had Wilbur before - but I know
that you will not want to miss hearing him.
Mrs. Diane Hollefreund will greet the Congregation
and Visitors at the door this morning.
+ + + + +
God's Handy Work
I strolled within my garden
Before the sun arose
Beneath the pink sky at it's dawning
I saw dew drops on the rose.
I saw the morning glory
Greet another day.
Then beheld the honey suckle
As its fragrance graced my way.
I witnessed morning breaking
As bird songs filled the air.
As the sun was just appearing
I knew God's handy work was there.
--Mary Coffman Long

"The Real Thing: Heresy Enslaves
Sc p: 2 Peter 2:19-22

P had deep luv, concern 4 members ch of Js Xp
& y shudnt he? Spent 3yrs listn, watch wat did &
observ luv 4 all peop
Thus P's concern 4 thoz seek 2B real Xpians
Main purp pt hersy 2nd chap, Bcuz knu hersy 2B devast
especilly 2 nu Xpians: EXAMPLE: persn hear Gosp, respo
2it Bcum involv lool cong & suddnly find self among
peop no liv dif from rest of world
WAT HE DO? eithr acpt & Bgin liv same way, or leav
2join cong activly practic Xpianity
Can U imagin wat denom ldrs, clergy say 2 P concern
his teach this 2nd ~~xxxx~~ letter?
Argument=We plural, all striv go same place etc, etc.
P wud say=duty Xpian within Ch 2 comfort the afflict
& 2 afflict the comfortable
I Bliev wud stil tak hardlin & no compromis any1
Vs 19=He say fals teach/preachrs promis peop their
ideas, methods, wil giv individ persnl freedom,
but this contradicin Bcuz they unhappy
EXAMPLE: drug pusher, why duz it & is he truly happy?
Wat hap wen acpt Js Xp? =Kno truth & truth set free
P's words hav add efect wen say=19b & this mean wat-
evr U lik, luv most is that wat enslav U
anything obsesin=smok, drink, sex, hous, car etc.
P y say, simpl twist, lead nothr twist, etc, etc & B4
long indivd hook on fals teach/preach/docrtin
EXAMP: Trinity, (man say), Js say=Armstrong, Peale
soon peop cong say=My pastor says, etc, etc.
Vs 20=P now explain wat hap thez peop
Had herd Gosp, had knowledg Js Xp reveal, escap entangl
of world
POLLUTION=Gr=MIASMATA=ment diseas contagin cum from
putrid, stagnant watr & resul siknes, diseas Bcuz of it
lk at worl as 1 lrg putrid swamp & this P say=20a
Thez peop, thez fals teach, purveyors hersy R agin
entangl in swamp & ovrcum by it, but mor than that,
present state worse than B4
perhap P remem wat Js sed=MT 12:43-45=READ THIS
how acct 4this? Duz mean persn los salvatin?
NO. Shud Bliev 1nce sav eternal safe, G no go bak wat
(Illus farmer wheat grnd flour, make it same agin) say
So how expl thez peop outsid fold lik P say?
Only anser ther thoz mak profesin, but no hav posesin
of salvatin
tol this & read MT 7:21-23
sum peop hear Gosp mesag but nevr giv furth consid

It stedy, gro, develop porces prov salvatin real
persn demonstrat by produc sp fruit in lif, is one ~~xx~~
who truly born again
But not only want warn agin hersy, hertic, also want
mak perf clear ther is & wil B day of reckoning 4any
& all false teachrs/ldrs
V- 21=notic say=21a=sound familiar? It shud, Bcuz Js s
d=Bettr milston hung rnd nek & drown depth sea
P say thez hertics, fals teach/ldrs 1nce knu truth
but turn from it & go bak old ways
in fact P say compar 2 dog or pig=Vs 22
MayB inelegant languag, but this way of dog/pig
U can clean up, but givn chanc wil go bak 2wat cum
naturally
P say wat hap persn no truly born agin & this is
direct insult 2 God
Bcuz G provid solutin 2 filth, polutin this lif & 2
acct that solutin, but only partil, then go bak 2old
filthy way of lif is insult 2 Hvnly Father
A persn cannot B confront w/Word of G without mak
sum sort decidin
This BOOK=BIBLE contain nothin but Truth, nothing
but truth & wen kno wat within pages we mus mak Dec
Moral/spiritul midle of rd is an imposibilty
We R eithr liv 4 God, or we R liv 4 world it cannot
B both
EXAMP=Judas Iscariot
follow Js teach, but not in hart; respond Js cal 2 dis
but no folo all way; givn charg mony; listn Js spk,
observ miracls, but desir welth, riches this lif 2
much; Bgan steal mony wen determ Js no setup kingdom;
Turn agin Js, seek 2betray & sold as slave 30pcs sil.
p saw wat dun, try undo, cannot & hung self
thru all histry Judas kno as man betray, & sum1 do
this we call=JUDAS
Kno any parent name son Judas?
Yet, how many ch sel savior agin & agin by half hart
commit?
We mus examin livs & determ wher we stand
We need not say 1 word which is hereticl, only need
2 profes 2B Xpian & stil continu 2liv livs as any
othr worlly persn wil do
This spks mor than anythin els cud
Wher do we stand 2day?
R we truly freed from bondag of sin Bcuz we R trul;
Sons of God?
Or R we insted, stil enslaved in hersy?

"The Real Thing: Heresy Enslaves"

Scripture: 2 Peter 2:19-22

Peter had a deep love and concern for the members of the Church of Jesus Christ. And why shouldn't he? He had spent three years listening to Him, watching what He did, and observing His love for all people. Thus Peter's concern is for those who are seeking to be real Christians. The ~~main~~ purpose of his pointing out heresy as he has in this second chapter, is because he knew heresy to be so devastating, especially to new Christians. A person hears the Gospel, responds to it, becomes involved in a local congregation and suddenly finds himself among people who are not living any different from the rest of the world. One of two things happens. The person either accepts the situation and perhaps even begins to live in this manner; or that person begins to seek answers about spiritual matters and may even leave that congregation to join another which is actively ~~mainly~~ practicing their Christianity.

Can you imagine what many ~~church~~ denominational leaders and pastors would have to say to Peter concerning his teaching in this Second Letter? Their argument would be that we must accept everyone's beliefs regardless of what they are, because after all, we are all striving to get to the same place. We are a plural society and in the church we are plural, so everyone needs to be made comfortable. I believe that Peter would say in response ~~that~~ that the duty of the Christian within the church is to comfort the afflicted, and to afflict the comfortable. I believe that he would still take the hard line and refuse to compromise it for anyone. And this is as it should be.

So it is no surprise that he begins with the 19th verse and says, (read this). He is saying that these false teachers, these preachers of heresy promise the people that their ideas, or their methods will give the individual a personal freedom, but this is a contradiction because they themselves are unhappy.

It is like the drug pusher. Why does he push drugs? So he can get drugs to support his habit and he gets these drugs by convincing others that this is the way of happiness. But let that pusher come to the knowledge of the Saviour, and become a truly born again individual, and he will be truly happy and tell you he is. He is the evidence of what Jesus said, ~~when~~ "You shall know the truth and the truth shall set you free." Peter's words have added weight when he added at the end of this verse, "For of whom a man is overcome, of the same he is brought in bondage." Better interpreted this means, "That which is the thing you love the most can enslave you." This can be, smoking, drinking, eating, or anything that can become an obsession. What Peter is trying to explain is that a simple twist of the truth can lead to a further twist, and a further twist, and before too long the individual is hooked on false teaching and false doctrine. A simple example might be the Trinity for instance.

A pastor may start preaching and teaching in a congregation that there is no such thing as the Trinity. His people hear this and in conversation with other people what are they going to say? They will say, our pastor says there is no such thing as the Trinity. If logic is used, and Scripture is used wrongly, a case can be made for the argument, but that doesn't make it right. But in the meantime, many people have become enslaved to the heresy unknowingly, and they unwittingly help to spread it. By the way, Armstrongism and the worldwide church they have preached against the Trinity and their proof is that the word Trinity does not appear in Scripture. They discount the words of Jesus in the Great Commission which tells us to ~~be~~ disciple and baptize in the name of the Father, the Son and the Holy Spirit. Another very well known man, fundamental in many ways, does not believe in the Trinity either.

But Peter now begins to explain what has happened to these people as he relates in the 20th verse, (read this). What he is saying is that these false teachers had heard the Gospel preached, had the knowledge of Jesus Christ revealed to them and had escaped from the entanglements of the world. The word for pollutions which is used here is from the Greek word, "MIASMATA." It ~~meant~~ meant at that time the disease and contagion which flowed from putrid, stagnant water and the resulting sickness, disease and corruption caused by it. It looked at the world as one large putrid swamp and this is what Peter was saying with the words, "The pollutions of the world." Those people, those false teachers, those purveyors of heresy are again entangled in that swamp and are overcome by it. But more than that, their present state is worse than before. Perhaps Peter was hearkening back to the time when he heard Jesus saying something very similar to this. In Matthew chapter 12, verses 43-45 we read, (read this). Now how do we account for this? Does this mean that a person may lose his salvation? No it doesn't. We should believe that once a person is saved, he is eternally saved. God doesn't go back on what He says.

(Illustration of farmer and wheat made into flour)

So how do we explain these people that Peter said once had the knowledge of Jesus Christ, but are now outside of the fold? The only answer is that there are those who make a profession of faith, but do not have the possession of salvation. Jesus told of this as we can read in Matthew 7:21-23, (read this). Some people hear the Gospel message but never give it any consideration. ^{and respond to it, further}

It is a steady, growing and developing process which proves that salvation is real. The person who demonstrates and produces spiritual ~~proof~~ fruit in his life, is the one who is truly born again.

But Peter not only issues warnings against heresy and heretics in this chapter, but he also wants to make it perfectly clear that there is and will be a day of

reckoning for any and all false teachers and false leaders. We read of this in the 21st verse, (Read this). Notice how he says, "For it had been better for them not to have known the way of righteousness." Doesn't that sound familiar? It should, because it is almost a direct quotation which Jesus used ~~when Jesus was~~ ~~XXXXXX~~ speaking of someone causing someone else to sin. ~~XXXXXX~~ He said, "It were better for him that a millstone was hung around his neck and he were drowned in the ~~dee~~ depths of the sea." Peter was saying that these heretics, these false teachers and false leaders once knew the truth but turned from it and went back to their old ways. In fact, Peter says it is to be compared to a dog or a pig. And we read this definition in the 22nd verse, (read this). This may be inelegant language, but this is exactly what a dog or pig does. You can clean them up, but given the chance they will go ~~xxx~~ right back to what comes naturally. Peter is saying, this is what happens to a person who is not truly born again and this is a direct insult to God. Because God has provided the solution to the filth and pollution of this life and to accept that solution, but only partially, and then to go back to the old filthy way of life is insulting our Heavenly Father. A person cannot be confronted by the Word of God without making some kind of decision. This book, (the Bible), contains truth, nothing but truth and when we know what is within its pages we must make a decision. Moral or spiritual middle of the road is an impossibility. We are either living for God, or we are living for the world, it cannot be both.

The classic example Scripture points out as the person Peter is speaking against is one of the twelve Disciples. That man was Judas Iscariot. He followed the teachings of Jesus but did not accept them in his heart. He responded to Jesus' call to follow Him, but he didn't follow all the way. He was given charge of keeping track of their money; he listened to the Lord's teaching, observed His miracles, but apparently his desire was for the wealth and riches of this life. Thus when it became apparent that Jesus was not going to set up His kingdom, but was going to be executed instead, Judas began to steal from the treasury and turned against Jesus. He betrayed Him for the sum of a mere slave, 30 pieces of silver. Then when he realized too late what he had done, he sought to undo it, but found he couldn't. So he went out and hung himself. Through all of history Judas has stood for someone who betrays another. Do you know of anyone who has named their son "Judas?" Yet how many within the church are selling the Saviour again and again by the half-hearted commitment to Him? We must each examine our lives and determine where we stand. We need not say one word which is heretical, we only need to profess to be a Christian and still continue to live our lives as any other worldly person will do. This

speaks more than anything else could. Where do we stand today? Are we truly freed from the bondage of sin because we are truly sons of God? Or are we instead, still enslaved in heresy?

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Eighth Sunday After Pentecost July 17, 1983
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Miss Molly Cochran, Flutist

+ + + + +
ORDER OF WORSHIP - 10:00 A.M.

Prelude "The Day Is Surely Drawing Near" Praetorius
*Hymn No. 98 "Great is Thy Faithfulness"

*Ascription

*Exhortation

*Confession (In Unison) "O God, who hast brought us into this fellowship with one another through thy Son Jesus Christ; let us be one in thought and mind and spirit. Help us to strive not to be individuals but to be a group of fellow believers. Forgive us in our weakness of turning from thee. Give us strength as we need it in our times of turmoil and frustration. Help us to live in the world, but not to be completely wrapped up in all of it. Make our wills obedient to thine, for we ask it all in Jesus' name. Amen."

*Kyrle

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri

Who's Who in the Pew

Announcements

Joys, Concerns, Prayer Requests

Hymn No. 87 "Leaning on the Everlasting Arms"

Call to Prayer

Pastor: The Lord be with you

People: And with thy Spirit

Pastor: Let us Pray

Prayer

Instrumental Prayer Response "Whisper a Prayer" Tovey

Offering

Offertory "Prayer" Guion

(Mr. Wilbur G. Dumbaugh, baritone soloist)

Doxology No. 382

New Member Received (Jerald Kradel - Letter of Transfer)
Solo "The Lord Is My Light (Psalm 22) Allitsen
(Mr. Dumbaugh, baritone)

Scripture 2 Peter 3:1-7

Sermon: "The Real Thing: End Time Scoffers"

*Closing Hymn No. 659 "We've a Story to Tell to the Nations"

Benediction

Instrumental Benediction "God Will Take Care of You"

Postlude: "Word Supreme, Before Creation" Krieger

+ + + + + *Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed by

The David McMillin Family in memory of Dave's

"Father" Hike McMillin

Serving as Ushers today are *Rob Vinroe, Robert

Dellen, Randy Dellen and Brian Kennedy.

Mr. & Mrs. LeRoy Andrews, Jr. will greet the congrega-

tion at the door this morning.

The attendance last Sunday was 168 with 17 Visitors.

Hospitalized - Howdy Bolam - West Penn; Coyle Fowler

Tresa Nicholas - BCMH.

Roland Thompson and Harry Fry will be visiting the

Hospital this week - plus a shut-in and an non-

attending person.

Congratulations to Ralph and Sophie Meier on their

40th Wedding Anniversary (July 22nd)

July 31 is open for Memorial Flowers for the Altar.

If you would like to have this Sunday contact Bea

today.

We are very happy to have Mr. Wilbur Dumbaugh as our

guest soloist this morning. An accomplished and inspirin

soloist throughout Western Pennsylvania, Mr. Dumbaugh

is participating in our worship service here at St.

Paul's for the first time.

Miss Sharon Glasgow will be with us next Sunday to

bring special music.

If you have any suggestions or something that you dont

like about the P. A. System - write it down and turn

it into the office. Different little things have to

be worked out. In the Fall the man will be back and

have a meeting with different ones on this.

Script: 2 Peter 3:1-7

7/17/83

(Joke opt/pess in business 2gethr)
sir 'lar 2worl condifins 2day; surround opt/pess vupts
can't escap it, everwher; Tv giv gloom, doom, & then ~~xxx~~
othrs go overbord paint rosy pictur
P icts wat ~~2~~ 2M bring-total health/total destruct
near shortags & wat wilB in futur etc, etc.
(Illus Oahu, Ha islands garbag football field, 12ft thiel
every day)

Can U imagin prob nex yr, 5yr if no solv?
Hear thez things & how can we cope w/life?
Thoz no Xpian find dif 2 liv thez days, but if we
Bibl Bliev peop can lk opt 2 futur
P striv 2nd letr, 3rd chap asur peop erly ch wat wud
hap futur & 2B awar of it
vs 1-relat that in both lettrs striv mak reme cert thi
peop in ch 2B awar 2thing=1st-hav word propsh, men OT
their proph uterancs 4 G no bin rescind, nor wilB
2nd-they R 2remem wat hav herd/red from eywitnes of
minstry Js Xp; thez word impart 2them as things which
Js impres upon them & import

vs 3-armed w/4go facts, P now adds this fact
notic. he no say wat yr, or month, simply stat=las days
P was w/Js wen sed only F knu wen las day wudB
ther4 simply stat as time mov on 2ward ult climax as
it mus thez peop wud cum 4th & chaleng things of Js
but noté sumthin bout thez peop, P say vs 3B
othr word U can sep from tru Blievrs, Bcuz wilB
wrapup in doing own thing

This philos we hear mor & mor-if mak U feel gud,
do it; watevr mak U happy; U only go round 1nce
It hez peop who no want 2liv by any morl stand, code,
that scof & simply Bcuz cautup own lusts; desires do
wat want

vs 4=this wat ask; & why ask this?
helps thro lite off them & put on persn who trust,
& Bliev in Lord

Thez peop tak offensiv & put Blievrs on defensiv, &
ther plan works

(Illus Robt Ingersoll & challeng God 2strik ded)
But G no operat that way; U can dare G all U want
He far abuv & Byond stoop 2tak dare of puny littl
man whom He made & created

Sumtim dwn rd G wil pay bak Bliev'r/unBliev'r; the
atheist & the Xpian

at His time & not ours
Ther4, thoz who quest=vs 4 (Read)=bin 1900 yrs since
Js on erth & no 2nd cuming

& since this quest of scoffr
bak 2 scoffr

vs 5=He talk creatin
Thoz no Bliev G, or G creat everthin wil laf this 2
B) cannot very wel explain how all cam 2gethr w/out
sum mind Bhind it

(Illus watch in wash machine & all cum 2gethr)
Th' wat evolutinist say & we need 2preach Creatinism
just as skuls permit evolutin 2B taut

P say G form erth out watr which He creat & sep erth
& watrs & it was gud

He say creatin was in G's control & jus as tuk care
that, He wil tak care 2nd cum of Js Xp

vs 6=P's 2nd argument & once agin spk Noah, flud
120yr Noah bild ark, & preach 2peop 2repent, turn 2 G
But scoff, laff, sneer mak joke of, ridicul

But by faith Noah kep bilding & in G's time rain &
flud cum, overun everthing & Noah famly saved

Can U imagin how many time Noah asked=Wen go 2rain
Brothr Noah? We bin wait long time & stil no flud!

UnBlievrs alway striv 2thro Blievrs off balanc Bcuz
that way can free selvs from gilt Bcuz Bliev'r unabl
2anser adequately

(Joke of atheist & ark of Cov, & Noah's ark, how carry)
G sho powr mitely w/flud & man has try prov nevr hap
But almos yrly nu evidenc pt 2 worldwide flud

vs 7=P's 3rd argument & wat he say=G stil on throne
He keep everthing in ord 4 own timing 2 end all

Everthin B kep by G & 4 unBliev'r ther wil cum time
of judgment & perdition

Perdition mean eternal misery
Unbliev'r mayB scoff, laff now; may pok fun at Bliev'r
But wil cum dayzwen role wilB revers

(1 As woman writ letr 2editr bout farmr plant on Sun
& why G no punish. Reply=G no sttl accts in spring,
wait until October)

Othr word, G duznt mov acord 2man's wil, or timing,
but acord 2own wil & timing

(Illus drugist, poison, cal upon G, & delivered 2ways)
G stil in control & ungodly may seem 2B hav ther day

But wen G finally step in 2 histry & end all, thoz ~~xxx~~
Blong 2 Him wil hav time of rejoic, reward

& scoffers wil kno His divine retributin 4 all eter

"The Real Thing: End Time Scoffers"

7/17/83

Scripture: 2 Peter 3:1-7

(Joke about optimist and pessimist in business together)

This is similar to the conditions in our world today. We are surrounded on all sides by optimistic viewpoints and pessimistic viewpoints. We cannot escape it, it's everywhere. Turn on the TV and you will get all of the gloom and doom the newscasters can give you in the allotted time. Then there are others who will go overboard to give you a rosy picture of everything. There are all sorts of books dealing with what the year 2000 will bring. This ranges from total health and vitality to total destruction. Hardly a day goes by that we do not hear of the shortages which will occur if we do not use our resources responsibly. Just this week I heard that on the island of Oahu of the Hawaiian Islands, which is half the size of Rhode Island, and where most of the people live there, enough garbage, rubbish, and trash is produced every day to cover a football field twelve feet thick. Can you imagine what that problem will be ~~xxx~~ next year, or five years from now if it is not solved? But we hear all of these things and how can we cope with life? I am sure that those who are not Christian must find it very difficult to live in these times. But ~~xxxx~~ ^{if we are} Bible believing people we can look optimistically to the future.

Peter was striving at this point in his second letter to assure the people in the early church what would happen in the future and the things to beware of. He begins this third chapter with these words, (read verse 1). He is relating that in both of his letters he is striving to make them remember certain things. What does he want them to remember? Verse 2 relates this, (read this verse). The people in the church are to be mindful of two things. First, they have the words of the prophets, those men of the Old Testament. Their prophetic utterances for God have not been rescinded, nor will they. And secondly, they are to remember what they have heard and read from the eyewitnesses of the ministry of Jesus Christ. These words have been imparted to them as the things which Jesus impressed upon them.

So armed with these facts, Peter then adds in verse 3, (read this). Notice he is not speaking of a special year, or month. He simply states in the last days. Peter was with Jesus when He said that only the Father knew when the last day would be. Therefore, he is simply stating that as time moved on towards its ultimate climax, which it must, these people would come forth and challenge the things of Jesus Christ. But notice something about these people. Peter says these scoffers will be, "walking after their own lusts." In other words you can separate them from true believers because they will be all wrapped up in doing their own thing. This is the philosophy ~~xxx~~ we are hearing more and more of as time goes on. We are told to do what makes you feel good,

or what makes you happy, because we only go around once. It is these people who do not want to live by any moral ~~code~~ code or standard that are scoffing and it is simply because they are caught up in their own lusts, their desires to do anything they want. And what are they asking? Peter answers as we read in verse 4, (read this). And why would they ask this? It helps to throw the light off them and puts it back on the person who is trusting and believing in the Lord. ~~These old saying is~~ These people are taking the offensive and putting believers on the defensive. And their plan works believe it or not. Robert Ingersoll was a noted atheist of yesteryear and one method he used was that of lecturing in large cities across America. A method employed by him during his lecture was to prove that there was no God. He did this by stating that he would prove it by giving God one minute to strike him dead. For dramatic effect he pulled out a pocket watch and waited one minute before he spoke again. Then he would triumphantly shout, "You see, there is no God. If there was He would accept my challenge."

But God doesn't operate that way. You can dare God all you want. But He is far above and beyond stooping to take the dare of puny little man whom He made and created. Sometime down the road, God will pay back the believer and the unbeliever; the atheist and the Christian. But it is in His time and not ours. Therefore, those who question, "Where is His coming, for since our forefathers have died, everything still goes on the same since the beginning of the world, and nothing has changed." ~~Jesus says~~ It's been over 1900 years since Jesus was on earth and still no second coming. Since this is the questioning of the scoffer, Peter gives three solid arguments to give right back to the scoffer. In verse 5, he says, (read this). He is talking here of creation. Of course those who don't believe that there is a God, or that God created everything can and will laugh at this as well. But they cannot very well explain how it all came together without some sort of mind behind it.

(Illustration of watch taken apart put into washing machine, tumbled about and coming out all assembled)

This is what the evolutionist is saying. We need to preach and teach creationism just as we permit the school system to teach evolution. Peter is saying that God formed the earth out the water which He had created and He separated the earth and the waters and it was good. He is saying that creation was in God's control and just as He took care of that, He will take care of the second coming of Jesus Christ.

Then Peter's second argument is found in the 6th verse, (read this). Once again he is speaking of the flood and Noah. Noah was 120 years building the ark.

In all of that time he was preaching to the people to repent, to turn to God. But all that he must have gotten was laughed at and ridiculed. But by faith Noah kept building the ark and in God's timing, He made it rain and flooded everything and only Noah and his family was saved. Can you imagine how many

TIMES

1 Noah must have been asked, "When is God going to make it rain brother Noah? We've been waiting a long time and don't see anything that looks like a flood yet." Unbelievers always strive to throw believers off balance because that way they can free themselves from guilt because the ~~un~~ believer is unable to answer them adequately.

(Joke of atheist and the "ARK"; confusing Ark of the Covenant & Noah's Ark)
God showed His power mightily with the flood and man has tried to prove that it never happened as stated. But almost yearly new evidence is dug up to show ~~it~~ that it was not just local, but worldwide.

Peter's third argument is found in the 7th verse, (read this); What he is saying is that God is still on the throne and He is keeping everything in order for His own timing to end it all. Everything is being kept by God and for the unbeliever there will come a time of judgement and perdition. The word "perdition" means eternal misery. The unbeliever may be scoffing and laughing now. He may be poking fun at the expense of the believer. But there will come a day when that role will be reversed.

(Illustration of woman writing letter to editor about farmer planting on Sunday and ~~will~~ why doesn't God punish him? Answer: God doesn't settle His accounts in the spring, He waits until October)

In other words, God doesn't move according to man's will or timing, but according to His own will and timing.

(Illustration of druggist and God's timing with poison, his call upon God, and the deliverance God brought in the medicine, and salvation for him)

God is still in control and the ungodly may seem to be having their day. But when God finally steps into history those who belong to Him will know ~~that~~ His special love to them ~~that they belong to Him~~ and the scoffers will ~~have~~ know His divine retribution for all eternity.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Ninth Sunday After Pentecost July 24, 1983
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
+ + + + +
ORDER OF WORSHIP - 10:00 A.M.
Prelude "We Have a Sure Prophetic Word" J. C. Bach
*Hymn No. 240 "Fairest Lord Jesus"
*Ascription
*Exhortation
*Confession (In Unison) "We offer unto thee our Father,
praise for the gift of thy Spirit. We ask for thy Spirit
at the times with hatred; when we are devoid of patience;
when we show forth selfishness. In all circumstances
which are contrary to thy will, send thy Spirit to help,
to heal, and may we know thy forgiveness, through
Christ. Amen."
*Kyrle
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 91 "'Tis So Sweet to Trust in Jesus"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Offering
Offertory "Allegretto" Godard
Doxology No. 382
Solo "The Idylle" Godard
Scripture 2 Peter 3:8-10
Sermon: "The Real Thing: Answers For Scoffers"
*Closing Hym No. 114 "Wonderful Grace of Jesus"
Benediction

& II Peter 3:
Postlude: "Come, Lord, and Tarry Not" 8-9 Howard
+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar have been placed by
Ruth Davies in loving memory of her "Sister" June
Davies.
Serving as Ushers today are *Richard Mangel, Don
Kingsley, Gary Penar.

Mr. & Mrs. Richard Mangel will greet the Congregation
Nursery will be provided today
The attendance last Sunday was 172 with 11 visitors.
Miss Sharon Glasgow returns to St. Paul's this
morning for the third time. We are very happy to
welcome her back, and we extend our best wishes to
Sharon as she prepares for her wedding next month.
We will be baking for Meals on Wheels this coming few
weeks. If you can please bring either cup cakes,
angel food cake, cookies - have here by the first
Sunday in August and give to Ann Williams.
Beans are still needed for the Soup and Salad Days.
Yellow or green - contact Lois Stokes 282-1032
or Ann Williams 287-1430
The Congregation is invited Monday Evening at 6:00 P.M.
to help clean up around the church. Chips need to
be put around, hedges need cleaned out and papers and
cans need picked up. This is not the work of the
Property Committee it is the responsibility of the
different members to help keep it cleaned up.
Don't forget your picture appointments this week.
Hospitalized: Mrs. Florence Crouse, Mrs. J. E. H. H. H. H. H.
Bill Shepcheck and Marty Henry will be visiting the
Hospital this week. They will also be visiting a
shut-in and a non-attending person.
August 28 - Sept. 4 and 18 are open for Altar Flowers.
If you would like to have either of these Sundays,
Please fill in the chart in the Narthex.
- - - - -
You are writing each day a letter to men
Take care that the writing is true;
'Tis the only gospel some men will read,
That gospel according to you."

"The Real Thing: Answers for Scoffers"
Scripture: 2 Peter 3:8-10

(Illus evangelist, invit peop, say Js cum agin; farmer as When; answer-mayb 2day, 2more, nex wk; pleas B sur let kno, wif wil want 2go sevr1 times)
This exac typ thing P answer erly Ch; ther was quest=
We cum bak; bin 80 many yrs & stil no cum; 2day it=
b... 2M yrs stil no cumbak; if rilly cum wud hav bin
things lik this hurl Xpians by thoz rejec Bib teach
Xp's return

But much Bibl teach B challeng also=Resur, Ascension,
in hvn w/G etc.

So stan no surpris 2nd cum no Bliev eithr, but wat
surpris P 4see thez thing/tel of them 2M ago
He saw wud cum tim wen all basic Bliefs wudB cal in2
quest & doubt seriously

But rilly this no surpris Bcuz thez quests werB ask
erly Ch & P was giv answers 2them
Las wk lk 3=answers giv vss 5-7 & now giv 3=this Scr
This pt P knu wudno B long wud B execut 4faith & ch
wudB go thru pers from w/out; fals teach w/in & unBlie
& ridicul of unBlievr

But put in2 print encourag evr Xpian shud continu
2hav evn thez days unBlief

vs 8=1st answer; wen P wrot only 35yr pas sinc Js ascen
But much hap that time; many, many Blievr ostraciz
f/famly Bcuz turn Xpianity from famly faith
Rom Govt Bgin pers & event lk 4ward 2 & sot aftr
wer no cum 4th as thot or predict

So quest aros f/unBlievr, but was hav efect Blievr 2
So P made compar tween G's time/time human stanpt
So say=But Bloved=expres concern 4thoz fond of, pleas
w... & this wat Blov really mean this pt

P want expres 2thoz who R deep concern of his that
ther compar 2B made

Continu=B no ignoran this 1thing=Ignorant=LANTHANO &
mean=litrally=2b hidden so say=stop alow this thing
2B hidden from U

& wat is thing wh shud no B hid from them?=Vs 8b
P draw 90 Ps, vs 4 & talk eternty G, impatienc of man
(Illus Time, newcumer hvn & ask day, nickl worth)

We find dif think terms longevty; 100yr seem eternty
But vu G's perspectiv only moment & use P analgy

1M yr/1day=only day B4 yester Js lef erth & sed retur
In G no limitatin time; He alway exist, duznt need 2
hurry, or get impatient; He C, kno wat hap nex 1M yr

1 complete control

So P use answer=G's time not man's time; comp=man is
limited, but G is not, so basic say=stop alow Ur human

think 2think G's ways as man's ways

vs 9=1st 2nd answer=Slak here mean=slownes, tardines,
delay

th questJs Xp no return aftr short time no underst
G & why no underst G?=Bcuz G longsuffr=Vs 9B

Longsuffr mean=patient=G patient 2ward creatin
WHY? =Vs 9C=G want ever1 2hav oportun 2cum 2sav kxxx

k wledg Js Xp

This delay, slownes, tardines actual evidenc G's luv
Ea pas day shudB constan remindr His luv B show mank

2thoz scof, mok we shud tel only G's mercy wh keep
Him f/return in wrath & setl acct's His way

vs 10=P's 3rd answer

Ch present Laodicean age or period=Rev 3:14-19=Read
Nex proph event=Raptur Ch f/worl; folo 7yr Tribulatin

folo 1M yr reign, empir Js Xp; conclud Gr Wh Thr Judgm
wen wicked wilB judged

this wat P refer 2 vs 76=perditin sed=Eternl Misery
Vs 10=Day of Lord

P herd Js use term=Lik thief nite & mere restat word
Mt 24:37-39 Js sed=Read

WilB elemen surpris G wil spring on world
P also tel thez finl event culminat destructin en-
tir erth system & B replac nu hvn/nu erth

2contemplat this as unBlievr is 2B totl afraid fil
w/fear

4Blievr no need fear Bcuz jus as G wil fulfil proph,
so wil fulfil proms 4thoz His childrn thru Nu Birth

(Illus wedding England, groom blind, C 4 1st time)

Th, t wilB our joy wen C Js face 2 face
That shudB our anticipatin, our trust that keep us
pres 2ward mark of Hi Call of Js Xp, that 1day,

glorius day we shal C Him Face 2 Face and fal at
His feet & exclaim, At Last! At Last!, My Lord &
My Saviour.

"The Real Thing: Answers For Scoffers"

Scripture: 2 Peter 3:8-10

Illustration, (if available) of evangelist inviting farmer and family to services. Remarking, Jesus is coming. Question=When? Maybe today, or tomorrow maybe next week. Answer=you be sure and let us know I imagine my wife would like to attend a couple times)

This is exactly the type of thing Peter was answering in the early church. There was the questioning of "When is He coming back? It's been so long a time and still He isn't coming back." "Almost 2000 years have gone by and still He hasn't come back. If He were really coming back He would have been here by now. Things such as these are hurled at Christians by those who reject the Biblical teaching of Christ's return. But much of what the Bible teaches is being challenged also. The Resurrection of Jesus from the grave; His bodily ascension into heaven and the belief that He is in heaven with God at the present time. So it stands as no surprise that His Second Coming is not believed either. But what is surprising is that Peter was able to foresee these things and to tell of them almost 2000 years ago. He saw that there would come a time when all of the basic beliefs would be called into question and doubted very seriously. But really this is no surprise because these questions were being asked in the early church and Peter was giving answers to them. Last week we looked at the three answers he gave them as found in verses 5, 6, and 7. Now Peter gives three more answers in this Section of Scripture.

At this point in his writing, Peter knew that it wouldn't be too long and he would be executed for his faith and that the church would be going through a persecution from without, of false teachers inside and the unbelief and ridicule of unbelievers. But he put into print the encouragement that every Christian should continue to have even in these days of unbelief.

He gives his first argument as we read in the 8th verse, (read this). When Peter wrote this letter, only 35 years had passed since Jesus had ascended into heaven. But much had happened in that time. Many, many believers were ostracized from their families because they had turned to Christianity and away from their family faith. The Roman government was beginning to persecute the church and the events looked forward to and sought after were not coming forth as thought or predicted. So the questioning arose from unbelievers, but it was having its effect on the believers as well. So Peter made a comparison between God's time and time from the human standpoint. So he says, "But, beloved, and by this he is expressing a concern for those he is fond of, or those he is pleased with, and this is what "beloved" really means at this point. Peter wants to express to those who are a deep concern of his that there is a comparison to be made. So he continues, "Be not ignorant of this one thing." The word for "ignorant" in Greek was LANTHANO and it meant literally "to be hidden." So Peter is saying

~~the text~~ "Stop allowing this thing to be hidden from you." And what is that thing which should not be hidden from them? "That one day is with the Lord as a thousand years, and a thousand years as one day." Peter is drawing from the 90th Psalm verse 4. Peter is talking about the eternity of God and the impatience of man.

(Illustration of TIME from Humorous Notes, Quotes, And Anecdotes, by Flynn)

We find it very difficult to think in terms of longevity. A hundred years to us seems like an eternity. But viewed from God's perspective it is only a moment. Using Peter's analogy that a thousand years in the sight of God is only one day, it was only the day before yesterday in God's timing that Jesus left this earth and said He would return. In God there is no limitation such as time. He has always existed and He doesn't need to hurry or get impatient. He sees and knows what will happen in the next thousand years and He is in complete control. So Peter uses the argument that God's time is not man's time. The comparison is that man ~~is~~ limited and God is not. So basically he is saying, stop allowing your human thinking to think of God's ways as man's ways. Jesus will return, but it will be according to God's timetable, and not man's.

Peters second argument in this block of Scripture is found in the 9th verse. He says, (read this verse). He says, "God is not slack as some count slackness," and the word for slack here means, "Slowness, tardiness, delay." So those who are questioning why Jesus Christ has not returned after this short period of time or who will question it in the end times, do not understand God. And why don't these people understand God? Because Peter says, "God is longsuffering to us-ward." ~~That means that God is~~ The word longsuffering means, "Patience." God is patient towards His creation. And again the question "why?" Peter states, "God is not willing that any should perish, but that all should come to repentance." God wants everyone to have the opportunity to come to the saving knowledge of Jesus Christ. This delay, this slowness, this tardiness, is actually evidence of God's love. Each passing day should be a constant reminder that His love is being shown to mankind. To those who scoff and mock we should tell them that it is only God's mercy which keeps Him from returning in wrath and settling accounts in His way.

But Peter has a third ~~argument~~^{answer} for the scoffer in verse 10, (read this verse).

~~ХҮҮХАХУЙН ХҮҮМҮҮХ~~

The Church is presently in the last age, or what is called the Laodicean period. We read in the Revelation of the Apostle John, chapter 3, verses 14 through 19, (read this). The next prophetic event to take place will be the Rapturing of the church out of this world. This will be followed by the seven years of tribulation and this will be followed by the thousand year worldwide empire and reign

of Jesus Christ. Concluding that thousand years will be the Great White Throne judgement at which the wicked will be judged. This is what Peter is referring to in the 7th verse where he said it would be a "Day of judgement and perdition". And we said last week the word "perdition" simply meant eternal misery. Now in this 10th verse he calls it, "The day of the Lord." Peter had heard Jesus use these words, "like a thief in the night," and he was merely restating that which Jesus Himself had said. In the 24th chapter of Matthew, verses 37 to 39 Jesus said, (read this). It will be the element of surprise that God will spring upon the world. Peter also tells that these final events will culminate in the destruction of the entire earth system and be replaced by a new heaven and a new earth. To contemplate this as an unbeliever is to be totally afraid and filled with fear. But for the believer there is no need of fear because just as God will fulfill this prophecy, so will He fulfill His promises that those who are His children through the new birth will be with Him.

(Illustration of wedding in England, bridegroom blind, but had restored sight; and his cry of "At last! At last!")

That will be our joy when we see Jesus face to face. That ~~is~~ should be our anticipation, our trust that keeps us pressing toward the mark of the High Calling of Jesus Christ, that one day, one glorious day we shall see Him face to face and fall at His feet and exclaim, "At last! At last, my Lord and My Saviour!"

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Tenth Sunday After Pentecost July 31, 1983
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Ms. Molly Cochran, Flutist

ORDER OF WORSHIP - 10:00 A.M.
Prelude "My Inmost Heart Now Raises" J. C. Bach
*Hymn No. 336 "O worship the King"

*Ascription

*Exhortation

*Confession (In Unison) "Merciful Father, we acknowledge and confess our sinful nature; our short-coming and our offenses. We have betrayed not only our faith in you, but also your faith in us. We have spoken bravely of love and compassion, but we have acted out of selfishness and indifference. Forgive us, O God, through Jesus Christ our Lord. Amen."

*Kyrle

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri

Who's Who in the Pew

Announcements

Joys, Concerns, Prayer Requests

Hymn No. 122 "In the Hour of Trial"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer

Instrumental Prayer Response #400

Offering

Offertory "With the Lord, Begin Thy Task" Handel

Doxology No. 382

Scripture 2 Peter 3:11-14

Sermon: "The Real Thing: A Proper Life-style"

*Closing Hymn No. 92 "The Solid Rock"

Benediction

Instrumental Benediction #56

Postlude: "Ring Out the Old, Ring In the New"
Grenoble

***** *Congregation Standing *****
The Lovely Flowers on the Altar have been placed by

Mr. & Mrs. Paul Campbell to the "Glory of God"

Serving as Ushers today are *Alvin Tait, Mike

Nazaruk, Gottlob Kradel and James McClymonds;

Nursery will be provided today.

> Hospitalized: Mrs. Florence Crouse - DOROTHY NICHOLAS
Virginia Mangel, Marlene Riemer, Ann Williams will
be visiting the Hospital this week - plus a shut-in
and a non-attending person.

Don't forget your baked good for Ann Today for Meals
on Wheels.

Beans are still needed for the Soup and Salad Days.

Yellow or green - contact Ann Williams 287-1430.

> Due to lack of interest in no one showing up last
week - The Congregation and Youth are invited Monday
Evening at 6:00 P.M. to help clean up around the
church. Chips need to be put around, hedges need
cleaned out and papers and cans need picked up.

Monday - August 1st - 6:00 P.M. Women's Mary Prugh
Circle picnic at Joan Campbells - Meat and dessert
and beverage will be provided. White elephant gift
and tureen is needed. No table service is needed
for this Picnic.

Next Sunday Susan Shaw will be with us to sing.

> Next Saturday is Minnie Kelly's 94th Birthday - she
is at St. John's Nursing Home, in Mars, Penna. 16046
Many thanks for the Prayers, cards and Well Wishes
for the latest Hospital trip - Howdy Bolam.

I know not where God's hand may lead

Along the path of days;

I know not if my heart must bleed,

Or thrill with hymns of praise;

But in this confidence I go

To tread the way unseen:

His spirit guides me, this I know--

And nothing stands between!

-Kathryn Peck

Scripture: 2 Peter 3:11-14

10th vs P state=D of Lord,time wen G bring 2 clos
er ly histry,grt nois,everthin burnup & melt,so
continu vs 11 & ask quest=READ vs
o word-if U kno this=wat mannr persn Ought U 2B?
Not end of quest,but comma & mean pause
this pt,P stres sumthin import & no ask just simpl
quest

He spk compusin evr Xpian shud hav=Wen ask wat OUGH
OUGHT in Gr=It is necessary,one must,it word compulsi
& not choice

He no ask wat Xpian mite do,instd,this is wat a
Xpian must do
along w/wat Xpian mustB do R givn thing Propr Lifestyl
FIRST=holy conversatin & godliness

Holy=Hagios & mean separat,2B apart;sum1 who holy
is 1 who sep,dif,apart from rest society
no mean seclusin,monk;wat duz mean that persn no
do all things unBlievr of world do

Conversatin=Gr word mean=Mode of lif,way,conduct,lif
or walk;had 2do w/living & not spking
perhap in sens conversatin or spking reveal many
things,so lif=Conversatin,walk,spk mor loudly wat
Xpian is ~~xxxx~~ than mere words

P say=Xpian mus liv lif that sep f/worl & it way of
lif 2B liv= But how?
add godliness=Gr EUSEBEIA mean=G fear,piety,devoutn
ty this 2gethr P teach=lifestyl of Xpian shudB 1of
liv apart f/things worl in fear of God

T t wud mean any1 truly seek 2liv 4Him wud striv 2B
Real Thing in all areas of lif
vs 12a=quest continu & Xpian shudB eagrly wait D ofL
Gr word mean=erdest anticipatin of

This word use Lk 1:21,(explain Zacharias & WAIT 4)
But mor than jus eagrly await cum D of Lord,
it 2B bout His busnes 2mak hapn mor quikly

That wat word=Hasting mean,has 2do speedup process,
mov closr 2ultimat conclusin

As Xpians reach out 2 unsav peop of worl & ther
zeal Bcum 1of urgent need 2shar Saviour w/unblievr
that end of time brot that much closr & we help ful
fil prophetic scripturs.

vs 12b=repeat wat sed B4 bout D of Lord
actul end quest bout how Xpian shud liv & essenc of
he ask sinc Blievr kno G do way w/hvns,erth & day cum
up. mank qikly,shudn't Xpian B liv lif that sep from
worl & godly?

we cannot imagin wat G prep & wil prep 4 His peopl
word simply cannot describ Beuz no can pictur mind e

tha why naed 2B certin we 1 of G's born agin childrn;
that we part His famay so can participat glorius new
hvn nu erth

vs 1+=Wherefore,or on this acct & add word=Blowed
dif here P no cal thez peop his loved,but G's
he remind Blievr they luv 1's of G,luv w/infinite &
divin luv no match by any1 else

Beuz they so dearly luv,they R 2B diligent,2do ther
best,2mak hast,2take care

Blievr's lif comparabl 2 whom? = Js Xp
& wat Js lif lik?=READ end vs 14

we sing hymn,Luv Divin All Luvs Exceling & part sing
& amk request of G=Pur & spotles let us B
if truly worship as shud,& sing as shud from harts,

we cry out 2God that we mayB holy,sep,Real Thing &
our livs sho 4th Propr Lifestyl
(Illus dean chapel Uppr Room Nashville, & rich woman)

How rich R U?
G no expec us 2B perf this lif;He kno our problems,
our failurs,our weaknesses

But He wants us 2hav The Propr Lifestyl as we seek
2liv 4 Him & folo our Sav Js Xp

Let us adopt word Apostl P as our watchwords 4 our liv
Let thoz words B imprint our harts & minds:
B DILIGENT THAT WE MAYB FND OF HIM IN PEAC,w/o SPOT,
& BLAMELESS. vs 14B

"The Real Thing: A Proper Life-style"

Scripture: 2 Peter 3:11-14

In the 10th verse Peter has stated that the "day of the Lord," or the time when God brings to a close earthly history, this would happen with the heavens passing away with a great noise and everything else will be burned up and melt. So he continues in this verse and he begins to ask a question. He states, "Seeing then that all these things shall be dissolved." In other words if you know of this and that it will take place, "What manner of persons ought you to ~~be~~ be in all holy conversation and godliness." That isn't the end of the question but it brings us to a comma and this signifies a pause. At this pause, Peter is stressing something of very great importance. He isn't just asking a simple question as much as he is speaking of a compulsion which every Christian should have. When he asks, "What manner of persons "Ought" ye to be?", the word "Ought" is very important at this point. The Greek word for it is "DEI" and it means, "It is necessary, one must." It is a word of compulsion and not choice. Peter is not simply asking, what a Christian "might" do. Instead, he is stating that "this is" what a Christian "must" do. And so along with what a Christian must be doing are given the things of "A Proper Life-style." He first lists, "A holy conversation and godliness." The word holy, is Hagios and it means to be separated, to be apart. Someone who is holy is one who is separated, or different, or apart from the rest of society. It doesn't mean that person must go into seclusion, or live the life of a monk. What it does mean is that person doesn't do all of the things the unbelievers of the world do. "Conversation" is from the Greek word "Anastrophe" which meant, "a mode, or way of life, conduct, or walk." It had to do with living and not speaking. But perhaps in the sense that a conversation or speaking, reveals many things, so the life of a Christian "speaks" loudly, and more loudly than mere words. So Peter is saying that a Christian must live a life ~~an~~ that is ~~not~~ separated from the world and it is to be a way of life ~~that~~ is lived how? He adds "Godliness." This came from the Greek word "Eusebeia," which meant, "God fearing, piety, and devoutness." Tying all of this together it is Peter's teaching that a Christian's life-style should be one of living apart from the things of the world in the fear of God. That would mean anyone seeking to truly live for Him, would strive to be "The Real Thing," in all areas of life.

His question continues as we read in the first part of the 12th verse, (read this). The Christian should be eagerly awaiting the Day of the Lord. And the Greek word used at this point is Prosdokontas" which means "an earnest anticipation of." This same word is used in the Gospel of Luke in chapter one

verse 21. Zacharias, the priest, the husband of Elizabeth was visited by the Angel Gabriel in the Temple. He was told that his wife would conceive in her old age. But while he was talking to the angel, the people waited for him to come back and give them the traditional blessing after he had burned the incense before the Lord. We read, (read Luke 1:21). The word "waited" is the same word Peter is using in this 13th verse. It was waiting with a sense of eager anticipation.

But it is to be more than just eagerly awaiting the coming of the day of the Lord, it is to be about His business to make it happen more quickly. That is what the word "Hasting means. It has to do with speeding up the process, moving it closer to its ultimate conclusion. As Christians reach out to the unsaved people of the world and their zeal becomes one of the urgent need to share the Saviour with the unbelievers, that end of time is brought that much closer, and we are helping to fulfill the prophetic scriptures.

Then Peter repeats what he has said before about that Day of the Lord in the second part of the 12th verse, (read this). This actually ends his question about how a Christian should live. In essence he is asking that since a believer knows that God is going to do away with the heavens and the earth and that day will come upon mankind quickly, shouldn't a Christian be living a life that is separated from the world and godly?

So then he adds, (read verse 13). Peter is speaking of that which John had a vision of as we read in Revelation 21:1-4, (read this). We cannot imagine what God has prepared and will prepare for His people. Words simply cannot describe it because we can't picture it in our mind's eye. That is why we need to be certain we are one of God's born again children; that we are a part of His family. So that we can participate and be in that glorious and new heaven and new earth.

Now Peter says in verse 14, "Wherefore," or on this account, and then he adds again the word "Beloved." The difference here is not that Peter is calling the believers his beloved, but instead, the beloved of God. He is reminding believers that they are loved ones of God, loved with an infinite and divine love which cannot be matched by anyone else. And because they are so dearly loved by God, they are to "Be dilignet," to "do their best, to make haste, to take care." The believers life is to be comparable to whom? Jesus Christ. And what was Jesus' life like? It was one of "peace, without spot, and blameless." We sing the hymn, "Love divine all loves excelling," and in that hymn we ask or request of God, "Pure and spotless let us be." If we are truly worshiping as we should and ~~sining~~ singing as we should our hearts are crying out to God that we may be Holy, we may be separate, we may be the Real Thing, and that our lives are showing forth a Proper Life-style."

(Illustration of Dean of Chapel ~~xx~~ In The Upper Room, Nashville and wealthy woman. #556 - Sunday Sermon Illus, Vol II)

How rich are we? God doesn't expect us to be perfect in this life. He knows our failures, our weaknesses, our problems. But He wants us to have "The Proper Life-style" as we seek to live for Him and follow our Saviour Jesus Christ. Let us adopt the words of the Aspostle Peter as our watchwords for our lives. Let those words be imprinted on our hearts and on our minds:

"BE DILIGENT THAT WE MAY BE FOUND OF HIM IN PEACE, WITHOUT SPOT, AND BLAMELESS

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Eleventh Sunday After Pentecost August 7, 1983
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Organist and Choir Director
Mr. Roland Thompson, Saxophonist
Ms. Molly Cochran, Flutist

+ + + + +
ORDER OF WORSHIP - 10:00 A.M.
Prelude "Where'er I Go, Whate'er My Task" J. S. Bach
"Prelude in F. Major" Peeters
*Hymn No. 338 "We Sing the Greatness of Our God"

*Ascription
*Exhortation
*Confession (In Unison) "ALMIGHTY AND ETERNAL GOD, whose
light doth shine in mortal darkness; reveal unto us thy
presence in our souls, and thy judgment of all our
actions, thoughts, and words. Manifest thyself to us
in the movements of this present time. Open our eyes
to thy glory all around us. Thou art ever coming to
thy children, coming in manifold ways; by cherishing
our serious and reverent spirit may we prepare ourselves
to meet our God, through Jesus Christ our Lord. Amen."

*Kyrle

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri

Who's Who in the Pew

Announcements

Joys, Concerns, Prayer Requests

Hymn No. 222 "Jesus, Lover of My Soul"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer

Instrumental Prayer Response (#400)

Offering

Offertory

*Doxology 382

Scripture: 2 Peter 3:13-18

Sermon: "The Real Thing: Be It"

*Closing Hymn No. 2 "How Great Thou Art"

Benediction

Instrumental Benediction (#56)

Postlude "Rise, Ye Children of Salvation" Fleischer

+ + + + + *Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed by

Mr. & Mrs. Gottlob Kradel in memory of their "Sisters"

Serving as Ushers today are: *Charles Penar, Dan

Bosko, Dave McMillin

Mr. & Mrs. Martin Henry will greet the Congregation
at the door this morning.

The attendance last Sunday was 126 with 12 Visitors.

Nursery will lbe provided today

> Our Congratulations to Mr. & Mrs. Gary Penar. A little
girl was born to them this week.

Let us all support our Guest Minister while the
Pastor is away on vacation.

We got the ones that we know you will enjoy having
for Speakers. Chet Stauffer will be with us next
Sunday. Warren Ihlenfeld will be here the following
Sunday. Donald Voss was available and we will be
glad to have him back again. The next and last
week will be Dr. Andrew Hoffocker from Grove City.

> Hospitalized: Mary Steinheiser
Pam Tait, and Diane Hollefreund will be visiting the
Hospital this week. They will also be visiting with
a shut-in and an non-attending person. Please pick
up your names in the office.

We regret that Susan Shaw could not be with us today.
The Blood Mobile Bank will be here in our Church
(Rehoboth Hall) August 23rd, 1983.
Don't forget to can a little extra for the Soup Pots
for October and February.

- - - - -
There is a place of peace and rest
A place of perfect quietness
Within a world of fear and dread
Where human blood is being shed.
There is a peace in God.

"The Real Thing: Be it!"
Scrip: 2 Peter 3:15-18

Ex=comercil TV=B all U canB, In the Army
t' 3 fit wat evr pain shudB-as xpians we in Army of
G, as membris imperativ we B all we canB
This how P clos lettr; but B4 cum admonitin, conclud
[1 remarks
vs 15a-vs 9 P spok peop Bliev ~~2maxxum~~ Day of L delay
Bcuz slaknes of G-this led fals teach "Nevr happn"
that vs P say G longsuffr, or G was patinet, execris
patience in plan 4 mankind
Now vs 15, P spk Js Xp & this who mean by Lord
this pt put Js on par w/G-giv complet Deity
It Js who lik G sit & wait patiently as time mov on
& as time mov on, oportuntiy givn 4mor peop cum salv
P lend credenc 2wat say by remind rdrs nothr Apos sed
same-Vs 15b
He say-evn Paul sed wat I tel U
Paul lettrs bin circulat; prob many mor than hav now
P refr thez lettrs, same U & I read-Gal, Eph, Phil, Col,
All thez writn by this time
Paul likly ded, martyr; P soon 2folo
Notic spk-Belov, bros-afectinat term-near & dear, luv1
P giv stamp aprovl 2 Paul as man of G=(read vs end)
wasnt sumthin lern Lettr writ I, Jeru semnary
not mans think, teach, but G's; this authorty wrot
vs 16-P cum bak subj wrot 1nce B4; spk 2nd cum Js Xp,
man of sin, apostacy, faith, justificatin etc.
thez fundys of faith & sum Paul writs deep Theolog
& hard avg persn underst
So P say thez things hands-unlern, unstabl-mean unskul
v'ern things of G & twist 2say wat want it 2say
Wrot-Gr mean-twist, distort-Examp rack, torture-disloc
He say thez peop twist, distort, dislocat W of G 2suit
But P also rate Paul writ as Scrip, longsid othrs OT
so this pt, P warn agin fals teach, ldrs, heretics
vs 17-warn, & Beware ment-military=B on alert, watchful
Bliev 2B awar dangr listn fals teach, no fal trap
His walk w/L 2B tru, secure, stedfast
Now P cum clos lettr & 1st giv part advic 4 Blievrs
Then cum bendictin & this bles ascrib powr, glory 2 Js
vs 18a-but if revers=knowledg is 2gain deepr underst
of Him & redemptin
cannot do w/out growth & ord 2gro mus hav knowledg
thez intertwin & cannot B separat
A tru Xpian is a growing Xpain, but unfortunatly Ch of
Js "p ful infant Xpians Bcuz nevr gro & develop; cam 2
Xp, acpt gift salvatin, & that wher remain
& many, many thez peop membris Ch, 20, 30, 40 yr or more

Wat P say=gro proces go on or 111 15 300000
& lif is nevr static-everthin univrs keep chang,
degenerat, or Being renew & same tru spiratual relm
If 'k wat P say & apply lif of child, or think Xpian
as child, C tak sevrl thing 4 that child develop
Fed-grow no tak plac unles feed tak plac & 4 Xpian
f' d cum from G's Word
Bliev mus feed on G's Word; not jus hear prechr use
Bibl, but use own evr day & let G feed
Examp-nu baby feed 1nce & let go til 21, yet this wat
many Blievrs expec hapn ther livs
feed not automatic, nor jus dun Sun morn worship, mus
cum by efort part ea Bliev
R U feed G's Word? If not, Why not?
Exercise=agin U cudnt let infant jus fetch 4self
propr exercise need & yet many Blievrs lik this
It mean obedinet walk w/Lord; seek 2serv Him whenevr
R U exercis Urself in L's work? Or R U lik so many
othr atend Bibl study, prayr grps & nevr seek 2lead
1 of Ur own & shar Gud Nus Js Xp? so ~~km~~ othrs gro?
Communicatin=Xpian chil musB abl hav communicatin
Bliev need 2B conversatin Hvnly Father
Need 2B in prayr & not jus dire need; need develop
B abl spk 2 God
Cud U spk 2 G rt now if cal upon 2do so? If not why
not? Can U talk 2sum1 on phon? Then why no abl spk G?
Friend=Xpian need a frend, who that B?
(Illus contest London bes definitn frend=winner=
A FRIEND IS 1 WHO CUMS IN WEN TH WHOL WORLD GOES OUT)
Hav U evr bin 2plac wher it seem as tho ther wasnt
any1 in worl who care anythin bout U?
Hav U fnd frend solomon Prov say=stiketh closr Bros
P nu that frend; nothr discipl, 1 of big 3 w/Js sed=
Jn 15:15-15=READ
Js Xp is bes frend Bliev shud hav
Can U cal Him Ur bes frend 2day?
If U cant, U dont kno Him as Ur Lord & Sav, Bcuz that
zactly wat maks Him any1's best frend
This why P can clos lettr with words=2 HIM B GLORY
BOTH NOW & FOREVR. AMEN.
Can U mak that affirmatin 2day?

"The Real Thing: Be It!"

Scripture: 2 Peter 3:15-18

Here is a commercial for the military on radio and TV which I am sure we have all seen and heard at some time or other. It is sung and it states, "Be all that you can be, in the Army." Indirectly, that message fits what every Christian should be. As Christians we are in an army, the army of God. As members of that army it is imperative that we "Be all that we can be." This is how Peter closes this second letter of his. But before he comes to that final admonition he concludes his general remarks as we begin reading in the 15th verse. He says, "And account that the longsuffering of our Lord is salvation." In the 9th verse Peter had spoken of some people believing that the delay in the coming of the Day of the Lord was slackness on God's part. This had led false teachers to say that it would never happen. Peter had stated in that verse that God was longsuffering, or that God was patient and exercised patience in His plan for mankind. Now in this 15th verse Peter is speaking of Jesus Christ and that is who he means by "The Lord." But at this point, he puts Jesus on a par with God. In other words he is giving Him complete Deity. It is Jesus just exactly like God who sits and ~~waits~~ waits patiently as time moves on. But as time moves on opportunity is given for more people to come to salvation, to the saving knowledge of Jesus Christ.

Peter lends credence to what he is saying by reminding his readers that another Apostle had said the same thing. He adds, "Even as our ~~beloved~~ beloved brother Paul, also according to the wisdom given unto him hath written unto you."

Peter says, "even Paul told you what I have been telling you." Paul's letters had been circulated to the early church. There were probably many, many more letters in existence then than have been uncovered and that we presently know of. Peter was referring to ~~letters~~ the same letters you and I can read from Paul; Galatians, Ephesians, Philippians, Colossians, Corinthians. All of these letters had probably been written by this time. ~~Paul had already~~

It is most likely that Paul was already dead, having been martyred for his faith and Peter would shortly be executed as well. Notice that Peter speaks of Paul as "Our beloved brother." Here again is that affectionate term, "beloved" meaning once again, someone who is very near and dear to the heart. Someone who is loved.

But Peter gives Paul the stamp of approval as a man speaking for God because he says, "Also according to the wisdom given unto him hath written unto you." He is not saying that the words written by Paul were of his own doing. Instead, he is saying that this message, "this wisdom" was given unto him. He means by this that it came from God. It wasn't something he learned in Church letter writing I in the Jerusalem Seminary. It wasn't man's learning

or teaching he had absorbed and was passing on. It came from God and as he was inspired by God, so he wrote. And it was in this authority alone that he wrote. Now Peter comes back to a subject he had spoken on once before. He says in verse 16, "As also in his epistles, speaking in them ~~these~~ of these things, in which are some things hard to be understood." The things Peter is speaking of here are about the Second Coming of Jesus Christ, the man of sin, apostasy, Justification, faith and so on. In other words the fundamentals of the faith. Some of the writings of Paul are very deep Theologically and to the average person may be hard to understand. But Peter points out once again that these things written by Paul and hard to understand have been in the hands of some people and he says of them, "Which they that are unlearned and unstable wrest, as they do other scriptures unto their own destruction." What he is saying is that there are some people who are unlearned. He means they are unschooled in Theology, of the things of God and they have taken the words of Paul and twisted them to say what they want them to say. The Greek word here for wrest is a very strong word. It means, "to twist, to distort." It was used to speak of an instrument of torture. One such instrument was the rack. It was on the rack that the body was twisted, and limbs were dislocated or thrown out of joint. So when Peter says these people who were unlearned and unstable wrested these scriptures, he is saying they twisted them out of context to say what they wanted them to say. Peter also adds that they not only did it with Paul's words, but with ALL Scripture. They took the Old Testament Scriptures which were available then and twisted them to suit their purposes also. But it is also interesting to note that Peter classifies Paul's writings at that time in the early church alongside of the other accepted Scriptures as being on a par with them. So here Peter is speaking against false teachers, false leaders, heretics. And he gives a warning in the 17th verse. He says, "Ye therefore, beloved, seeing that ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." The warning here is to be on the alert which is what the word "beware" meant. It was a military term and ~~men~~ spoke of being watchful and alert. If the believer is alert or aware to the dangers of listening to false teachers, he will not fall into the trap of the evil men. His walk with the Lord will be true and he will remain secure, or steadfast.

Now Peter comes to the close of his letter. First he gives some parting advice for all believers and then he gives a benediction. The benediction is a blessing ascribing to Jesus Christ, the power and the glory forever and ever. The advice is what every Christian should look at and work at developing. He says, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Reversing the order of these words, to grow in knowledge is to gain a deeper understanding of Him and His redemption. We cannot do this without growth and

in order to grow we must have knowledge. The two are intertwined and cannot be separated. A true Christian is a growing Christian. But unfortunately the ~~church~~ church of Jesus Christ is full of infant Christians because they have never grown and developed. They came to Christ, accepted His gift of salvation and that is where they have remained. Many, many of these people have been members of the Church of Jesus Christ for 20, 30, 40 years or more.

What Peter is saying is that the growing process must go on or life is static. And life is never static. Everything in the universe keeps changing, degenerating or being renewed. The same is true in the Spiritual realm. If we look at what Peter is saying and apply it to the life of a child, or think of a Christian as being a child, we can see that it takes several things for that child to develop.

First the child must be fed. Growth cannot take place unless feeding takes place. For the Christian infant, feeding comes from God's Word. The believer must feed on God's Word. Not just hear it when the preacher uses his Bible on Sunday morning. But use his own Bible every day and let God feed Him from His Word. You wouldn't take a new born baby and feed him when he was born and expect that feeding to last unto he became 21 and could fetch for himself. Yet, this is what many believers expect to happen in their lives. Feeding is not automatic, nor is it to be done by the Sunday morning worship only. It must come about by some effort on the part of each believer. Are you feeding your life and soul on God's Word? If not, why not?

The second thing a Christian child must have is exercise. Again you wouldn't let a baby just fetch for itself and never move it or coax it along to crawl and walk and move. Yet this is what many believers do. Proper exercise is to be about Christian service. It means an obedient walk with the Lord. Seeking to serve Him wherever and whenever possible. Are you exercising yourself in the Lord's work? Or are you like so many others who may attend all sorts of Bible study groups and prayer meetings and yet never seek to lead one of your own so others may grow?

Another thing the Christian child must have is to be able to ~~communicate~~ have communication. The believer needs to be in conversation with his heavenly Father. He needs to be in prayer and not just when he is in dire need. He needs to develop being able to speak to God. Could you speak to God right now if you were called upon to do so? If not, why not? Can you talk to someone on the telephone? Then why can't you speak to God?

And then a Christian child needs a friend. Who would that friend be?

A contest was held in London for the best definition of a friend. One of the two entries considered to be the winners stated: "A friend is one who comes in when the whole world has gone out." Have you ever been to the place where it

seemed as though there wasn't anyone in the world who cared anything about you? Have you found the friend that Solomon in Proverbs says, "Sticketh closer than a brother? Peter knew that friend and it was one of the other two disciples who shared some of the most intimate moments with Jesus along with Peter, who wrote of what this friend said to them. In the Gospel of John chapter 15 reading verse 13 through 15 we read, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatever I command you. Henceforth I call you not servants; for the servant knoweth not what his master doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." Jesus Christ is the best friend every believer should have. Can you call Him your best friend today? If you can't, you don't know Him as your Lord and Saviour, because that's exactly what makes Him anyone's best friend. This is why Peter can close this letter with the words, "To Him be glory both now and forever. Amen. Can you make that affirmation today?

August 28, 1983

WE AT CALVARY CHAPEL WELCOME YOU! If you are visiting us today, we trust the God of peace will give you the peace that passes all understanding. We are here to serve you. Please fill out the card found in the holder in front of you and place it in the offering basket. Your pastor is Vernon Anderson and he can be reached by phone at any time at 833-4347 or 854-2858.

SUNDAY SCHOOL 9:30 A.M.

CLASSES FOR ALL AGES

MORNING WORSHIP 10:45 A.M.

Psalm 95:1-6

PRELUDE Quiet Meditation
CALL TO WORSHIP Pastor Vernon Anderson
* HYMN # 311 Blessed Assurance

* INVOCATION
ANNOUNCEMENTS
TESTIMONY Mr. Fred Leffler
MINISTRY IN MUSIC Mrs. Betsy Clay
HOLY SCRIPTURE Mark 5:21-43
OFFERING

* DOXOLOGY AND PRAYER
* HYMN # 255 He Hideth My Soul
PASTORAL PRAYER

PASTOR RALPH LINK God's Payday

* HYMN # 394 Make Me a Blessing
* BENEDICTION
* POSTLUDE

* Congregation stands

GREETERS Mr. & Mrs. Reno Fraelich

HEAD USHER Mr. Richard Leffler

YOU CAN PRAY WITHOUT WORSHIPPING,

BUT

YOU CANNOT WORSHIP WITHOUT PRAYING.

CALENDAR OF EVENTS

| | | |
|--------------|---------|------------------------------|
| AUGUST 29 | 7:30 PM | Board Meeting at the church |
| AUGUST 30 | 6:30 PM | Youth Group meet at church |
| AUGUST 30 | 7:30 PM | Prayer Meeting at the church |
| SEPTEMBER 1 | 7:30 PM | Bible Study at the church |
| SEPTEMBER 4 | | Vernon Anderson ministering |
| SEPTEMBER 7 | 7:00 PM | First choir rehearsal |
| SEPTEMBER 10 | | First day of Yankee Peddler |
| SEPTEMBER 11 | | Rev. Finley Hunter preaching |
| SEPTEMBER 18 | | Vernon Anderson ministering |
| | | Special Communion |

NURSERY WORKERS

TODAY: Eileen Matak, Mary Ann Garber, Marianne Phipps, and Andrea Robinson

NEXT WEEK: Lynne Pahler, Jennifer Becker, Sandy Robinson, and Lynn Fraelich

IN THE PULPIT

We welcome Rev. Ralph Link to our pulpit this morning. Our Brother is presently the pastor of St. Paul's United Church of Christ where he has ministered the Word of God for the past 10 years. He graduated from the Lancaster Theological Seminary in May, 1974. We trust the congregation, Pastor Link and the Lord will be blessed in our service today.

NEW EXCITEMENT

We are seeing real growth in our Sunday School. Our adult Sunday School class is abounding, but there is room for all. Soon we'll be adding new classes. "Welcome aboard!"

THE LAST OF PAUL'S LETTERS

We are studying one chapter of II Timothy each Thursday at the church. Read the second chapter a few times this week before Thursday and join us.

WE ALL PRAY EVERY TUESDAY EVERYWHERE

Each Tuesday has been set aside as prayer day for Calvary Chapel. Try to meet with us at 7:30 p.m. at the church, but if this is not convenient, meet us at the throne of Grace wherever you are.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Sixteenth Sunday After Pentecost September 11, 1983
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Musical Director
Mr. Roland Thompson, Saxophonist

+ + + + +
ORDER OF WORSHIP - 11:00 A.M.

Prelude "How Blest Are They Who Hear God's Word" Krieger
"E-Major" Kuhnau

*Hymn No. 322 "When Morning Gilds the Skies"

*Ascription

*Exhortation

*Confession (In Unison) "O Lord, whose way is perfect,
help us, we pray thee, always to trust in thy goodness;
that, walking with thee and following thee in all
simplicity, we may possess quiet and contented minds,
and may cast all our care upon thee, for thou carest
for us; for the sake of Jesus Christ our Lord. Amen."

*Kyrle

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri

Who's Who in the Pew

Announcements

Joys, Concerns, Prayer Requests

Hymn No. 591 "Just a Closer Walk with Thee"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer

Offering

Offertory "Jesus Loves Me"

Bradbury/Debussy

*Doxology 382

*Scripture: 1 John 1:1-4

Sermon "Joint -participation: Preface"

*Closing Hymn No. 114 "Wonderful grace of Jesus"

Benediction

Postlude: Now, the Hour of Worship O'er" Bach

The Lovely Flowers on the Altar have been placed by
Mrs. Grace Riddle in loving memory of her "Husband"
Serving as Ushers today are: *Virginia Mangel, Marie
Henry, Nancy Dellen, Karen Link.
Elder and Mrs. Donald Kennedy will greet the Congregation
at the door this morning.

> Hospitalized: Lucille Tack, Alvin Shakely, *Randy Dellen*
Roland Thompson and Harry Fry will be visiting the
Hospital this week - plus a shut-in and a non-attend-
ing person. Please pick up the information on Bea's
desk.

Nursery will be provided today

Tuesday and Thurs. - Aerobics in Rehoboth Hall from
6-8 each day.

Wed. - 14 - 7:30 P.M. Women's fellowship annual business
meeting for ALL the women of the church. In lieu of
their Sept. meeting the Circle members are asked to
attend this joint meeting. There will be business,
refreshments and fellowship. Hope to see some new
faces from the congregation.

Tuesday, Oct. 11 - Soup and Salad Day. We need lots of
tomatoes now to can. Later on we need carrots and
onions. Contact Lois Stokes.

> Wednesday - 7:00 P.M. Chancel Choir rehearsals resume
New recruits are welcome as well.

Thursday - 7:00 - Budget and Finance meeting.

Week from Monday (Sept. 19 - Fred Soop from Pittsburgh
Communications Systems will be here to meet with those
running the P. A. System. (7:00 P.M.) Please make
plans to attend if you are interested in the System.
Coming!!!! September 25 - Congregational Dinner here
at the Church - 5:30 P.M.

- - - -

We would like to thank the Congregation for their Prayers,
Cards and words of Sympathy during the passing of Mrs.
Catherine Riemer. Your thoughts were greatly appreciated

- - - Paul Riemer Family

Needed! Eye appealing hand-i-craft and baked goods
for the Bazaar table. October 11th will be here before
you know it.

Next Sunday is open for Altar Flowers - Contact Bea.

John's letters: explanation of them by Dr. Glenn Barker
professor of Christian Origins, Fuller;
page 293, Vol 12, Expositors Bib. Comm.

They insist that true Christian faith requires knowing that Jesus the Christ came in human flesh, lived a human life, and died in the flesh. But the evidence of that faith is measured by the genuineness of one's Christian lifestyle, not so much by what one "knows." The knowledge that God is light is tested by whether one walks in that light and obeys God's commands. The knowledge that God is righteous is tested by whether one lives righteously as befits one born of God. The knowledge that God is love is tested by whether one loves fellow-believers even as one loves God. The single but radical requirement for love and obedience in John's letters recalls the simplicity of Jesus' own teaching and the radical response He required of those who would follow Him. The ability of these letters to recall to the church its origins and cause it to hear afresh the word of Him who came in the flesh has preserved a special place for them in the life and devotion of the church.

Questions on 1 John:

What can I do if I sin as a Christian?
What does it mean to walk in the light?
What does it mean to be worldly?
When am I acting in a worldly way?
How can I know that I am a child of God right now?
What happens when I pray: does God really hear?
What should I do if a friend of mine falls into sin?
Does it mean he is not a Christian?
How can I help him?

Scripture: 1 John 1:1-14x 4

apc Jn lik Apo P concern bout erly Xpian Ch wat hapa
 ch bin exist almos 60yr wen Jn wrot 1st lettr=85-90AD
 Jn bout 80 yr old

Jn Jos James, & they sons Zebdee success fish busnes
 ern name Sons Thundr, Bcuz want cal fire hvn peop no
 Bliev in Js; want place rt/left Js; they ambitus/voliti
 Js singl Jn as favrit; no desert othrs, jus specil
 Bcam know=Apos of Luv thru writings & Jn liv examp wa
 Js can do lif of man; chang from ambitus, self-centr,
 volatile persn, 2 tendr, luv, sensitiv man

liv Jerus w/Mary Js mothr til deth, destruct Jeru 70
 mov 2 Ephesus involv ch & writ lettr circulat ther
 3pok warn hersys tak plac that time; produc paganiz
 xpian church; was also writ last Days of ch lik P
 Heresy=not lys, but truth twist, pervert; tak doctrine
 & mak sumthin untrue of it=Examp=Morms, J Witnesses
 peop erly Ch, many ldrs, tak doctrin pervert, warp, & tak
 many Blievr from ch, form own communitys of Blievr
 Jn deep, luv Js sot sho peop ch that day, futur day,
 the tru doctrines regard Js Xp.

(Examp Dr. Glenn Barker explain letters of John)
 Individ may need to ask sum questins B4 lk them,
 (Questions = readcthem)

1 thing Jn emphasiz this letter & exampl may help:
 (Illus man always catch fish, wardn & get involv)
 This wher any? any cong Ch Js Xp find self; as membt
 hav def choic; eithr sit bak, hol sputr fus in laps as
 it were & ~~xxxxxx~~ hold all power availbl & do
 n' jin/or, tak powr & use it & C wat Js Xp can & wil
 do in & thru us

1st 4 vss, 1st 3 1sentenc & as read lik poem writ by
 poet or musician

it in butiful, metrical styl lik Psalm, or hymn=Read
 vs 1a=wat Jn mean by Begin?=Gospl Jn 1:1-2
 may think Jn spk merly begin nu lif of Js Xp, but no
 Jn ty Js Xp w/beg creatin & word ty Gen 1:1=IN THE
 BEGINNING God, say here=IN BEGIN WAS THE WORD
 WORD Jn's identy Js & identy w/God

pt out Js was w/G from begin=Js & G R 1=ONE
 Thoz Jews audienc understud Jn mor fully Bcuz in OT
 Scrips G stud 4 authority; wen read=G Sed, mean He spok
 it His Word, authroty, majesty, His mite; He spok & thin
 brpn; G spok & Js was reveal that Word

identfy Js w/Creator show 1nce agin Deity & now
 try 2sho human being in human body

Say=Hav herd=use persnl pro=WE=not I=Bcuz includ all
 othrs ~~xxx~~ perhap herd as well & wil cum that littl
 while

but no stop at hear=sd=Seen w/our eyes; no ghost,
 specter, real persn

wor Seen is HORAO=2C, hav visin, but also mean underst
 knw wat C; no jus lk but registr by eyes wat C & compl
 underst Who he lk at & C

A which we lk upon=Gr looked=THEAOMAI=vu atantivly
 2baold, 2contemplat & from word deriv Eng=Theater

Jn spk Js B lk upon, Bhol as spectcl, perform out ord
 Add=hands handl=refer B able handl Js=Resurrectin app

Jn go thru sens=hear, See & touch & now spk of As Wor
 Logos is Word in Gr & it authortativ 1; G in flesh &
 mak clear wat Js was & is

vs 2=Manifest=PHANEROO=engl word=Phenomenom & Gr mes
 mak visibl, 2 mak known-Jn say=sumthin mysterius,
 unexplainbl Bcum visibl, abl 2B seen, known, understud
 Wat is that phenomenom?=G cum 2erth form human,
 sum1 all identfy with

Jn say=Eternal lif=mean this persn, this lif is AIONIOS
 & mean w/out Begin or end, alway bin, wilB=eternl

That persn Deity in flesh, G incarnate
 & now 3rd vs theme entir lettr=Read

Fellowship=expl; no meal, get 2gether=word KOINONIA,
 mean=common, 1persn hav joint-participatin w/nothr
 in sumthin posses by both=examp=Marriag 2peop life

If sharing Xpian lif, experienc w/ever Xpian

Jn cary furthr=vs 3B=not jus w/othr Xpian but G & Js
 it luv wat They luv, hate wat They hate, shar this in
 relatship specil, rest Their luv

vs 4=reason 4go detail Prefac

Want ever1 2kno, especil thoz tru xpians can hav Joy
 th's relatship, but also Joy mayB complet/full this
 1:

Unbelievr lk worl & has no meaning;
 Blievr lk & tho hav imperfectins, Xpian find meaning
 & purpos 4lif & Byon wilB Joy of Glory w/God

That joint-participwat evr Blievr shud & duz hav
 But unfortunatly in xpianity ther many Blievr no awar
 Keep try work 2keep G's gud graces, or get 2hvn

All taks let go & let G shar all has 4them in/thr J
 (Illus famly & pickup stray kittn)

Hav U seen that nail scar hand?

RU struggl w/Ur walk of faith?

Stop struggl 2day, rite now 2rest in His care

Let us ask Him 2mak ea us awar that Joint-participatir
 which ours ea moment, ea day & then let us go 4th
 w/1 t Joy which ours & which G wants 2B ful in our
 livs.

"Joint-participation: Preface"

Scripture: 1 John 1:1-4

The Apostle John, like the Apostle Peter was concerned about the early Christian Church and what was happening to it. ~~About 60 years~~ The church had been in existence ~~about~~ ^{for almost} 60 years when John wrote this first letter. It was written around 85 to 90 A.D. John was about 80 years old.

~~John along with his brother James were the two disciples~~

John was the brother of James and they were the sons of Zebedee a man who had a successful fishing business in Galilee. He had other employees besides his sons. These were the two disciples who earned the nickname, "Sons of thunder" because of their ambitious and volatile actions. At one point in Jesus' ministry He sent messengers to a Samaritan village to make preparations for His coming and the people there were not very receptive. John and James asked ~~Jesus~~ that they might be able to call fire down from heaven to destroy them like Elijah once did. It was John and James who had their mother ask for a place of importance on the right and left hands of Jesus in glory. But John was the disciple that somehow Jesus singled out as His favorite. It didn't mean that He loved him to the exclusion of the others, but that He seemed to take a special interest in him. And it was this same disciple who became known through his writings as "The Apostle of love." John ~~is~~ was a living example of what Jesus can do in the life of a man. Jesus changed him from an ambitious, volatile, self-centered person to a tender, loving, sensitive man.

John lived in Jerusalem and according to tradition, took Jesus' mother Mary to live with him following the crucifixion. Following her death and the destruction of Jerusalem by the Romans in 70 A.D. he left Jerusalem and took up residence in Ephesus. He joined in the work of the early church there and this is actually why he wrote these letters. The letters were written at Ephesus and circulated in the individual congregations there. They spoke of and warned against the heresies which were taking place at that time. John, like Peter also wrote of the deterioration of the Church in the last days. But the immediate need was to warn the people in the church that these heresies were producing a paganism of Christianity. ~~What was taking~~ We pointed out before that a heresy is not completely wrong teaching or doctrine. What it is, is truth which is twisted and distorted. It is teaching or doctrine that takes a basic truth and twists or perverts it. This is what the Jehovah's Witnesses, the Mormons and other cults are presently doing in the church today. But what had happened in the early church is that people who were Christians within the church began substituting their own ideas for the truth. They were taking ~~the~~ the doctrines of the church and teaching their own ideas and theories of them. ~~But~~

But the people within the church who were strong on the truth resisted these teachings and so those who were heretics pulled out. But as they pulled out they were luring and enticing others to become a part of their separation. Unfortunately, many were being lured away into the lies and deceptions ~~of~~ which heresy always brings with it. So John, with his deep, deep love of Jesus sought to show the people within the church of that day and the church of the future, leading right up to the latter days the true doctrines ~~of~~ regarding Jesus Christ. This is what Dr. Glenn W. Barker professor of Christian origins at Fuller Theological Seminary says about these letters: (Illustration of this). As we look at what John has to say in this first letter and the succeeding other two letters there are some questions which are answered. Perhaps we need to look at them ^{individually} and ask which are important to ~~xxx~~ me?

(Questions from Word Bible Handbook, page 792)

There is one thing which John emphasizes in this letter and perhaps we can best illustrate it by the following example: (Illustration of man always catching fish; method used; game warden and being involved)

This is where anyone within the church of Jesus Christ finds himself. As a member of a congregation we have a definite choice. The choice is to sit back in the congregation with all of the power available to us, holding the sputtering fuse in our laps as it were, and do nothing. Or, we can take that power and use it and see what Jesus Christ can and will do in and through us.

As John begins this writing we see that in these first 4 verses, the first 3 are one sentence. As we read that sentence it is much like reading something a poet or a musician has written. It is in a very beautiful metrical style much like reading a Psalm or the words of a hymn. (Read first 3 verses).

Vs 1a=John starts by going back to the beginning. But what does he mean by, "That which was from the beginning?" If we look at the prologue of John's Gospel we see a very close similarity, (read John 1:1-2).

Now it may seem that in this instance John is speaking merely of the beginning of the life of Jesus Christ. But this is not the case. John is tying Jesus Christ with the very beginning of creation. His words are tied together with Genesis 1:1, where we read, "In the beginning God." Here he says, "In the beginning was the Word." ~~xxxxxxxxxxxx~~ "The Word" is John's identity of Jesus and it meant His identification with God. It points out that Jesus was with God from the very beginning and points Jesus out that Jesus and God are "ONE." Those of John's audience who were Jewish understood this more fully perhaps because in the Old Testament Scriptures God stood for authority. Throughout much of the first chapter of Genesis we read, "And God said." This is God's spoken Word. It shows His authority, His might, His Majesty. God spoke and things happened. God spoke and Jesus was and is the revelation of that Word.

John has identified Jesus with the creator showing once again His Deity. So now he tries to show His being human, in a human body. He says, "Which we have heard." John is saying that he personally heard Jesus Christ speak. But he uses the personal pronoun "We," instead of "I." The reason being that John ~~not~~ wants all of his hearers and readers to be involved in this letter. We will come to that in a little while. But if he said, "I heard," that separates him from the others and he is witnessing to something of which only he had a part. But it is also possible there were some in that early church who had also seen and heard Jesus and when John says, "We heard," they too can say "that's right, I heard Jesus speak." But John doesn't let it just stop at hearing, he says, "Which we have seen with our eyes." John and others ~~xxxx~~ visibly saw Jesus in the flesh. This separates Jesus from some specter or ghost or spirit. But John uses two words here for seeing. ~~First~~ First he says, "Which we have seen with our eyes." The word here for seeing is "HORAIO." The word not only means "to see, have vision," but it also means that he understood what he was seeing. It was not just looking, but it was understanding what was being registered by his eyes. It was the complete understanding of "Who" he was looking at and seeing.

Now John adds to this, "Which we have looked upon." The word here for "looked" is ~~THEAOMAI~~ THEAOMAI and it means, "to view attentively, to behold, to contemplate." It is from this word that we derive our English word "theater." John is speaking of Jesus being looked upon, beheld as a spectacle, or like a performance which was out of the ordinary, unusual.

So now he adds, "And our hands have handled." He is referring to being able to touch Jesus and perhaps he is referring specifically to the time when Jesus arose from the grave and told the disciples to touch Him and ~~xxxxifxHaxmaxxmak~~ determine for themselves that He was flesh and blood. John has gone through the senses of sight, hearing and touch and now he refers to Him as "The Word of life." In this brief prologue, John has spoken of the God who creates and ~~xxxxfrom~~ who has been in existence from the very beginning. Now he speaks of this God who has come among us and is "The Word," the Logos in Greek, and it is the authoritative One. God in the flesh and John makes it clear that this is what Jesus was and is.

But then he wants to explain this further and have the people understand completely who He was. So he says, "For the life was manifested." The word "manifested" is "PHANEROO" to "make visible, or to make known. It is from this Greek word that we get our English word "Phenomenon." So what John is saying is that something mysterious and unexplainable has become visible, able to be known, and seen, and understood. What would that Phenomenon be? God coming to earth in the form of a human; someone we can all identify with.

John says, "And we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us." John iterates what he has said before in another way. This life, a person, John describes with the Greek word "AIONIOS" which means "without beginning or ending, that which is, always has been, and always will be, eternal." So he is saying that person which he is revealing, that human being is Deity in flesh. God incarnate.

So now that John has taken definite steps to assure his listeners and readers of what he is talking about, he finally comes to the theme of the entire letter as he relates in the 3rd verse. He says, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us." We have here a word that is perhaps the most misunderstood word in the entire New Testament. That word is "fellowship." We think of it as being some sort of get together where perhaps we share a meal, or entertainment, or something along that line. But the Greek word ~~is~~ has much more meaning than that. The word John is using here is "KOINONIA" and its simplest meaning is "common." The real meaning is that of one person having a Joint-participation with another in something possessed in common by both. The closest we can come to it is perhaps the marriage relationship shared by a man and a woman throughout all of life. But as John using it, it is a joint-participation of one Christian sharing with all other Christians the life and person of Jesus Christ. To be understood, John carries the thought of Koinonia, Joint-participation, one step further and adds, "And truly our fellowship is with the Father, and with His Son Jesus Christ." To the person who is a Christian, who knows that he belongs to the Lord it is not only sharing and partaking with other believers the things of the faith, but it is Joint-participation with God ~~and~~ the Father, and the Son Jesus Christ the things of them. It is loving what They love, hating what They hate, and sharing all of this and resting in that special relationship of Their love. This ends the first sentence of this letter and now John shares his reason for going into such depth in this Preface to his letter. We read in verse 4, "And these things write we unto you, that your joy may be full." John is saying that he has taken great pains in explaining this special relationship with God through Jesus ~~Christ~~ Christ and these pains were necessary so that anyone, everyone who is a true Christian can not only have joy in this relationship, but that Joy may be complete, or full in this life. The unbeliever looks at the world and life doesn't have much meaning. But the Christian should be able to look at the world and although it is filled with imperfections, the Christian can find meaning and purpose for life. But beyond all of that is ~~and will be~~ a special relationship with the Creator of all of this. And then at a future time, that Joy will be complete with and in Him, in Glory.

That "Joint-participation" is what every believer should have and does have. But the unfortunate thing about Christianity is that there are so many believers who are not aware that that relationship exists. They keep trying to work at ~~their~~ all sorts of things in order to get in, or stay in the good graces of God. And all along all it takes is to let go and let God share all that He has for them in and through Jesus Christ.

(Illustration of family and stray ~~cat~~ kitten)

Have you seen that nail scarred hand? Are you struggling with your walk of faith? Stop your struggling and begin today, right now to rest in His care. Let us ask Him to make each of us aware of that "Joint-participation" which is ours each moment of each day. And then let us go forth with that Joy which is ours and which God wants to be full in our lives.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Seventeenth Sunday After Pentecost September 18, 1983
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Musical Director
Mr. Roland Thompson, Saxophonist

+ + + + +
ORDER OF WORSHIP - 11:00 A.M.

Prelude "Lamp of Our Feet Whereby We Trace" Miles
*Hymn No. 545 "I Love Your Kingdom, Lord"
*Ascription
*Exhortation
*Confession (In Unison) "Father, give us the Spirit
Your Son has promised us; to make us honest people
again; to know and face the truth; to see ourselves
and cease from laying our defections at your door; to
see your only goodness in our desperate need of you.
Forgive us through Jesus Christ our Lord. Amen."
*Kyrrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 87 "Leaning on the Everlasting Arms"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer Choral Amen
Offering
Offertory "Walk in the Light" I John 1:7
*Doxology 382
*Scripture I John 1:5-7
Sermon "Joint - Participation: Watch Your Step!"
*Closing Hymn No. 636 "The Light of the World Is Jesus"
Benediction Choral Benediction
Postlude "Light of the World, We Hail Thee" I John 1:5
+ + + + + *Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed by
Mrs. Eleanor Sandbach in loving memory of her "Husband"
Harold Sandbach

Serving as Ushers today are *Rob Vinroe, Robert
Dellen, Randy Dellen and Brian Kennedy.
Mr. & Mrs. Howard Jaillet will greet the Congregation
at the door this morning.

Nursery will be provided today by Mrs. Elaine Wogan
Hospital Teresa Nicholas, Herman Lippold
Bill Sheppeck and Martin Henry will be visiting the
Hospital this week.

Monday - 5:00 - Fidelity Bible Class Tureen Dinner.
Bring your own table service. Silet auction will
also be on the Agenda.

Monday - 7:00 - Fred Soop will be here. The Nursery
will be getting a speaker and controls. Anyone
interested in running the P. A. System please be
here so that Mr. Soop can explain it to you.

Tues and Wed. - 6-8 - Aerobics in Rehoboth Hall.

Wed. - 7:00 P.M. - Chancel Choir

Sept. 25 - Congregational Dinner at 5:30 P.M. Hope
you will make an effort to attend.

We are in dire need of women for the Nursery. If
you can possibly help 1 Sunday once in a while
please call Mrs. John Wogan (Elaine) 2827023 or
let her know today - she is in Nursery.

If anyone in the Congregation is interested in
attending a Surprise reception for Dolores and
Allen Botacchi's 25th Wedding Anniversary. It will
be on September 29th at 7:00 P.M. in the Parlor
of the North Main Street Church of God. If you would
like to attend call Anna Marie Botacchi Work: 443-3530
Home 443-5238

Butler YWCA is sponsoring a free women's information
series Saturday morning in October. Topics and
speakers will include "Women and Credit" and "Women
and Social Security", Oct. 1: "Women and Driving,
"Volunteers against Abuse Center" and "Center on Rape
or Assault", Oct. 8; "Women and Alcoholism and
"Women and Cancer," Oct. 15; "Women in the Job
Market" and "Women and Legal Rights in Abuse and
Consumer Protection." Oct. 22, and "Women and Legal
Rights" and "Summary of Series," Oct. 29. Pre-registrat.

"Joint-Participation: watch Your Step!"
Scripture: 1 John 1:5-7

las wk lk Prefac 1st letr Jn & saw sum th Jn writ bout
L: P Jn writ 2combat hersys wh Bcum mor,mor prev in
erly ch;but J's mesag no only 4peop erly ch, but 4 ch
thruout all histry

J's hersy wud no stop in 1st G, but continu on, on
1st time rapture of church
So his advic jus as pert 2us & thoz 1st herd, read it
As sed las wk entir them speak=Felship, but Felship
in letr entir dif from word Felship we hav 2day
Gr=KOINONIA=simpl mean 2hav comon, & deepr mean is=
Joint-particip, or mutul shar in all things
has 2do w/complet shar all th G has 4us as chiadrn
in the Xpian faith

all P has ours, thru Son Js Xp.
Along w/centrl them Joint-particip is our involv in/C
This Joint-particip canot B realty if refus B involv

So arm Bakgr info, lets lk 2nd portin Scrip J shar
vs 5=Intro th jus sed, is mesag J spk of here
that mesag had 2do w/cum Js Xp flesh & J tuk pains
2sho Js was G in humn flesh, form; He was human
This is HIM of whom J spok this vs

but J want rdrs/hrers underst mor than mesag herd
w/individ ears, or her w/ys of underst & it mesag
2B Declared

Gr=ANAGGELO =2bring tidings bak 2him who receives the
othr word Jn say mesag Js B Xp, G in flesh 2B herd
& tol 2any & all who profes 2Bliev in Him

it was mesag 4 whol ch, 4 evr1 in it so say=Hav herd
& declar un2 U=& wat is specil mesag=G Is Light

if lk this stament thru eys unsav, comon, ord persn in
scienc orient worl, wud say=This mean G abstractin
He non-personal Bcuz this wat Light is

But in originl Gr=this statmen G is lite=cum in an
altogethr dif way

Gr=PHOS=U may recog begin Eng word=Phosphorous cum
Structur Gr this Scrip w/out def articl THE, & Gr
rul gramar is w/out def articl, word sho=Qualty,
natur, or essenc

so it say=G has qualty, natur, essenc of Light
He light itself, but this spk physcal sens, phys lite
but spiritual sens

ordr 4 peop ch underst mor fuly, J add strength 2wat
& in Him no darknes at all=peop erly ch knu 2spk of
darknes ment oposit of Xpian lif

world/way lif w/out Js Xp; devoid of ~~lif~~ light

Apostl P say ch Ephesus=For ye wer sumtimes darknes
but now are ye lite in the Lord, Eph 5:8

J say in G ther no sin, no error, no lvs, no 2do
& this sumthin all truly born agin sons of G shar
It our joy 2B part this Joint-particip G has 4us
J's 2nd agin 2major form hersy=Antinomianism/Gnostism
w. Jlk at latr time, but lets us lk wat denied:
(Illus denails=Expos Bibl Comm, Vol 12, pg 297)
Ordr combat this J now giv 2exampls vss 6 & 7
vs 6) Notic J no pt finger, acus any1 individ

insted say=WE, & includ self situatin
this hypo case & persn this case say hav Felship G
persn claim hav specil=Joint-particip w/God, but
actul walk darknes, or liv sinful lif othr words

J say that persn ly & duz not kno truth
Agin Gr structur sentenc ident jus who J talk bout
Gr word WALK spks habitul actin, othr word persn sin
habituly, continusly, & actuly unsav persn
this delib sin certly no indicativ how born/agin
Xpian shud liv

Jn spk agin thoz w/ch who claim Xpian, but not
use sever languag, cal persn liar Bcuz liv ly & if
claim shar Joint-partaker things of Xp, he spk lvs
vs 7=othr exampl & J identfy tru childrn of God
wen say=We, Us spk thoz ident w/God, but cary 1step fu

in phras=1 w/nother ther wat kno as Reciprocal pronour
& this mean that we not only hav Felship w/God,
but He has Felship with us

Agin=Joint-particip=KOINONIA, or hav everth in Comon
& this specil relatship of Xpian

Duz mean we sinles? No duznt, but as liv this lif,
as seek 2walk as Xpian mus watch Our Step & this in
essenc wat J say this pt

We R 2seek 2walk in lite Bcuz we turn f/darknes &
a= striv liv this way=Blud Js Xp clenseth us f/sin
G) clenseth, present tens=KATHARIZO & mean=Clean out

Eng word=Catharsis from it; wat Jn say as striv liv,
walk lite 2 Watch our step, 4givnes Js clens constanly

Sins comit daily wud keep us out felship w/G wer not
4 Blud Js Xp wh/shed 4us & hav constan clens efect

J pt out this conditinal & key word=IF, If we walk
this ment colectivly=membrs ch, cong & individ d/livs

Nowher say sinles walk, or easy 1=But IF, IF we wil 2

striv walk lite as He in lite & we hav J-particip
among selv & hav J-particip w/Js Xp

(Illus Carol Schuller & Who I Walk With)

Buz He walk w/U, & U w/Him? Duznt mean He expec U 2B

perf 2hav felship w/U w/U

He wait 2hav felship w/U jus as U R; He want U 2tel

Him Jr probs, Ur hurts, Ur concerns & then He wiling 2

not only walk w/U but 2sho U the joy U can hav w/that

walkk. The import th is, Wil U let Him walk w/U daily

& also seek 2walk w/Him in evry area Ur lif?

"Joint-Participation: Watch Your Step!"

Scripture: 1 John 1:5-7

We had looked at the Preface to this first letter of John last week and we saw some of the things John was writing about. Like Peter, John was writing to combat heresies which were becoming more and more prevalent in the early church. John's message was not only for the people of the early church but for the church throughout all of history. He knew that heresy would not stop in the first century, but would continue on and on until the time of the Rapture. So his advice is just as pertinent to us at this present time as it was to those who first heard it and read it.

As we said last week the entire theme of his letter speaks of "Fellowship." But the word for "fellowship" in this letter is entirely different from the word ~~we~~ and the idea of fellowship which we have today. The Greek word is "KOINONIA" and it means simply, "to have in common." The deeper meaning of it is a "Joint-Participation" or a "Mutual sharing" in all things. It has to do with the complete sharing of all of the things God has for us as His children in the Christian faith. All that the Father has is ours through the Son, Jesus Christ. Along with that central theme of "Joint-Participation" is the idea of our involvement in the church. This "Joint-Participation" cannot be a reality if we refuse to be involved. So armed with this background information let us look at this second portion of Scripture John is sharing with and for us.

John begins in the 5th verse by saying, "This then is the message which we have heard of Him." The introductory things we have just said is that message John is speaking of here. That message also had to do with the coming of Jesus in the flesh and John took pains to show that Jesus was God in human form. That He was in human flesh. This is the "Him" of whom John speaks in this 5th verse. But John wants his readers and hearers to understand that it was more than a message that was heard with the individual ears, or heard as it were with the eyes of understanding, it was a message that had to be "Declared." The word of "declare" in Greek in "ANAGGEILLO" and it means, "to bring the tidings back to him who receives them." In other words, John is saying that this message of Jesus being the Christ, God in the flesh is to be heard and told to any and all who profess to believe in Him. It was a message for the whole Church, for everyone in it. So he says, "This then is the message which we have heard of Him, and declare unto you." And what is that special message? What are those tidings which need to be shared in the church? "That God is light." Now if we looked at this statement through the eyes of the unsaved common ordinary person in a society oriented world we would say, "This statement means that God is an abstraction; that He is non-personal. Because that is what light is. But in ~~the~~ original Greek, this statement that "God is light" comes out in an altogether

different way. The Greek word for light is "PHOS" and you may recognize the beginning of our English word "phosphorous" as coming from the Greek. The structure in which the Greek word "Phos" is used in this Scripture is without the definite article "the." The Greek rule of grammar at this point is that in the absence of the definite article, the word shows "quality, nature, or essence." So it is saying that God has a "quality, or nature, or essence" of Light. He is Light itself. ~~John~~ This is not speaking in the physical sense, or physical light, but in the spiritual sense.

In order for the people of the church to understand this more fully John adds strength to what he has said with the words, "And in Him is no darkness at all." The people of the early Christian church knew that to speak of darkness meant the opposite of the Christian life. It was a world, or a way of living that was without Jesus Christ; it was devoid of light. The Apostle Paul wrote to the people in the church at ~~Ephesus~~ Ephesus, "For ye were sometimes darkness, but now are ye light in the Lord," Ephesians 5:8. John is saying that in God, there is no sin, no error, no lies, no death and this again is something in which all truly born again sons of God share. It is our joy to be a part of this "Joint-Participation" God has for us.

John was writing against two very grave heresies and these were Antinomianism and Gnosticism. At a later time we will look at what they were. But for now let us just look at the things they denied:

(Illustration from Expositors Bible Commentary, Vol 12, page 297)

In order to combat all of this John now gives two examples in verses 6 and 7. First he says in verse 6, (read this). ~~He is dealing here with the two heresies which had one thing in common and that was to deny Jesus as the Son of God~~

Notice that John does not point the finger and ~~say~~ accuse anyone individually. Instead, he says "we" and includes himself in this situation. This is a hypothetical case. The person in this hypothetical case says that he "has fellowship with Him," meaning God. The person is claiming to have that special, "Joint-Participation" with God," but he is actually "Walking in darkness," or living a sinful life in other words. John says this person is lying and does not live the truth. Again, the Greek structure of this sentence identifies just who John is talking about. The word "walk" in this sentence is such that it speaks of habitual action. In other words this person is sinning habitually, continuously and is actually an unsaved person. This is deliberate sinning and certainly is not indicative of how a truly born-again Christian would live. So John is speaking out against those within the church who were claiming to be Christians but actually were not. He uses severe language in calling that person a liar because he is living a lie and if He claims to be a "joint-paratker" of the things of Christ, he is speaking a lie as well.

Now John gives the other example as seen in verse 7, (read this verse). In this verse John is identifying all true children of God. When he says, "we" and "us" in this verse he is speaking of those who are identified with God. But he is carrying this one step further because in the phrase, "One with another," there is what is known as a reciprocal ~~pronoun~~ pronoun and ~~this~~ the meaning is that not only do we have "fellowship" with God, but He has fellowship with us. Here again is that "Joint-Participation", the "KOINONIA" or having everything in common. This is the special relationship of the Christian. So John is saying, "But if we walk in the Light as He is in the light we have fellowship with one another and with God." Does this mean that we are sinless? ~~This answers one of the questions we raised last week which was~~ ~~What can I do if I'm a Christian?~~ No it doesn't. But as we live this life, as we seek to walk as a Christian, we must "Watch Our Step." This in essence is what John is saying at this point. We are to seek to walk in the Light because we have turned from the darkness and as we strive to live in this way John says, "The blood of Jesus Christ His Son cleanseth us from all sin." The word "cleanseth" is in the present tense and it is from the ^{very strong} Greek word "KATHARIZO" ~~which is a strong word~~ which means "to clean out." We get our English word "catharsis" from it. So what John is saying is that as we strive to walk in the light, to "Watch Our Step" the forgiveness from Jesus cleanses us constantly. Our sins that we commit daily would keep us out of fellowship with God were it not for the blood of Jesus Christ which was shed to have the constant cleansing effect in the life of the believer. But John is pointing ~~out~~ out that this takes place in a conditional way. The key word in this verse is the two letter word "IF." "If" we walk in the light. John not only means this collectively, as members of the church of Jesus Christ, as members of an individual congregation, but he means it as individuals in our daily lives. No where does he say that this is a sinless walk, or an easy one. But, and again it is "If," "If" we are willing to strive to walk in the light as He is in the light, we have "Joint-Participation" among ourselves, and we have "Joint Participation" with Jesus Christ.

(Illustration of Carol Schuller and "Who I walk with)

Does He walk with you, and you with Him? It doesn't mean that He expects you to be perfect to have fellowship with you. He is waiting to have that fellowship just as you are. He ~~is willing to~~ wants you to tell Him your problems, your hurts, your concerns. And then He is willing to not only walk with you, but to show you the Joy you can have with that walk. The important thing is, Will you let Him walk with you daily and also seek to walk with Him in every area of your life?

ST. PAUL'S UNITED CHURCH OF CHRIST
 Butler, Pennsylvania
 Eighteenth Sunday After Pentecost September 25, 1983
 The Rev. Ralph C. Link, Pastor
 Mr. Harry Cunningham, Musical Director
 Mr. Roland Thompson, Saxophonist
 + + + + +
 ORDER OF WORSHIP - 11:00 A.M.
 Prelude "Two Preludes in F - Major" J. C. Bach/Kern
 *Hymn No. 318 "Come, Thou Fount of Every Blessing"
 *Ascription
 *Exhortation
 *Confession (In Unison) "O Lord Jesus Christ who didst
 give Thy life for us that we might receive pardon and
 peace, mercifully cleanse us from all sin, and evermore
 keep us in Thy favor and Love, who livest and reignest
 with the Father, and the Holy Spirit, ever one God,
 world without end. Amen."
 *Kyrie
 *Assurance of Pardon
 *Praise
 *Pastor: Blessed be the Lord God!
 *People: And blessed be His Glorious Name forever
 *Gloria Patri
 Who's Who in the Pew
 Announcements
 Joys, Concerns, Prayer Requests
 Hymn No. 328 "Begin, My Tongue, Some Heavenly Theme"
 Call to Prayer
 Pastor: The Lord be with you
 People: And with thy spirit
 Pastor: Let us Pray
 Prayer
 Choral Amen
 Offering
 Offertory "Lord, Hear Our Prayer" Verdi
 Baptism of Child Mindy Sue Penar - Daughter of
 Mr. & Mrs. Gary Penar
 *Doxology 382
 *Scripture 1 John 1:8-10
 Sermon "Joint-Participation: Broken Fellowship"
 Closing Hymn No. 422 "Dear Lord and Father of Mankind"

Benediction
 Choral Benediction
 Postlude
 + + + + + *Congregation Standing + + + + +
 The Lovely Flowers on the Altar have been placed by
 Mr. & Mrs. Earl Kennedy in memory of Robert Tait.
 Serving as Ushers today are: *Richard Mangel,
 Don Kingsley, Gary Penar
 Mrs. Ann Williams will greet the Congregation at the
 door this morning.
 Nursery will be provided today by Bonnie Vensel.
 Virginia Mangel, Marlene Riemer, and Ann Williams will
 be visiting the Hospital this week.
 *Hospitalized: Teresa Nicholas and Paul Ritter.
 TONIGHT - 5:30 P.M. Congregational Dinner here at
 the Church. Bob Atkinson will be here for your
 entertainment. Hope everyone will be able to attend
 and start the Fall off with a lot of fellowship.
 The attendance last Sunday was 146 with 18 Visitors.
 Tuesday and Thursday - 6-8 Aerobics in Rehoboth Hall.
 Wed. - 7:00 P.M. - Chancel Choir. New recruits are
 most welcome!
 Next Sunday is World Wide Communion.
 Tickets are available from the different Circles of the
 Women's Fellowship in the Church for the Soup and
 Salad Day coming up Tuesday, Oct. 11th.
 WE WILL NEED HELP WITH PUTTING UP TABLES AND CHAIRS
 RIGHT AFTER THE SERVICE FOR THE CONGREGATIONAL DINNER
 THIS EVENING.
 We still need women for the Nursery. If you can help
 call Mrs. Elaine Wogan 282-7023.
 The second anniversary Open House of the Compassionate
 Friends will meet Thurs. Oct. 6 at 7:30 P.M. at St.
 Peters Episcopal Church, 218 E. Jeff. St. The Compassionate
 Friends is a self-help organization offering
 friendship and understanding to bereaved parents.
 *Surprise reception for Dolores and Allen Botacchi's
 25 Wedding Anniversary. Sept. 29th at 7:00 P. M. in
 the Parlor of the North Main St. Church of God. If
 your invitation did not come thru and you would like
 to attend - call Anna Marie Botacchi Work - 443-3530;
 Home 443-5238

Scripture: 1 John 1:8-10

(Illus girl, prayr, pray 4 Dad hangovr-shud sed toothach th' gud describ striv hide sin, covrup & cal anything els out sin

prothin Scrip J clos 1st chap, spk sin sevr1 ways, bu' messg try get cros-sin exist & musB delt with vs here J encountr 1heresy develop in erly church peop responsibl-Gnostics; deriv=GNOBIS=knowledg & get Eng word=Know from it thez peop suposed knu mor th/othrs; suposed poses sup knowledg & wer ther4 2B herd & folow taut=Divin Sp Js had, depart wen arest, ther4 suffrs & deth merely that of anothr man=thus suposed sacrif 4 mankind worthles, ment nothing

this hersy caus sever probs w/erly ch & J striv comb (Denials by Glen W. Barker, prof Xpian Or, Fuller Sem) part this think no such th"Totl Depravty man"-or that man born in sin/inbred in him

this complet denial all G reveal up 2 thistime P sed=Rom 3:23=4 al hav sin & sum short Glory God hersy erly ch refute this completly

Wat Paul, Pet, Jn, othr Apos teach=G creat man 2liv perf envirmnt, free evil/sin; but man-Adam, sin, turn f/God & thus Bgan series acts, events, led up2 G's ultimat act histry=Sacrific Js Xp 4 all mankind

this act made posib 4man 2B reconcil 2 God 2 Cor 5:17=wat P try say peop erly ch; duznt mean man Bcum Xpian sinles, wathout sin; duz mean 4giv thru Xp & relationship w/G restor agin

will continu 2sin thruout lif, but not knoly if tru in this relatship G wil lov, & he wilB G's child 4 Xpian, persn truly B Agin, that persn want 2liv 4 Js Xp & n/worl from w/delivr

so J say=deny sin & guilty hersy perfectinism & deny totl depravty of man

Modern hersy man no sinr & wil resolv all probs & wil liv utopia on erth=Humanism & B advanc pub skuls Sin=this vs singlr & no refr acts sinfl, but natur sin J say=Xpian Bliev evil natur eradcat, destroy is de-ceiv self=Gr=PLANOMEN=deceiv self, think othrwis, 2B mistakn in 1's thinking

any1 Bliev sin erad his lif, no sinnr=mus say unsaved, he not child of G, & he is lying & Jn now say=vs 9a=includ self & say wE; Confes fr/2 Gr words HOMO=mean same, LEGO=2say same th, 2agree w/anothr HC LEGO=2confes & all say same th=we hav sin/do sin Sin here is plurl & mean=acts, deeds w/sinfl=doing sin in vs 8=ment sin natur & here sins themselvs

mean not only agree w/othr Xpians bout sin & sining, but 2agree w/G in this; wat duz G say bout sin? He hates it, He despis it & ther4 so shud we,

1 determinatin our part we R go2 luv wat He luv & hate wat He hate; 2 agree w/Him & seek 2pleas all do vs 9b=Faithfl=PISTOS=mean here G tru 2word, keep faith w/ t sed or promis; fulfil own proms; & 1 prom cum of old & wud send mesengr 2delvr His peop & this ful-fil Js Xp & ther4 He Is Faithful

But also Just=Gr=DIKAIOS=uprite, righteous, just 1of 2natures of G=Just=He riteous/man is not; man only receiv ritnes thru Js Xp, G's Grace, His free gift man. J say=G canB count on fulfil proms BcuZ He free f/sin & wil 4giv wen cum 2Him & agree w/Him bout sin, seek His 4givness

vs 9c=Gr=KATHARIZO=clean out, Eng=Catharsis vs 7=continul clens thru blud Js Xp=sin in genral vs 9=individ sins comit & kno, not habitul sin BcuZ if truly Ch/G, seek liv wathout comit habitul sins

4givnes J spk here persnl relatship U & I can havw/G lik luv Fathr 4 son/dottr

G tuk care eras sins thru cros & wen cum 2 Xp, thoz sins bot out, eras, 4gotn by G,

but as liv lif, do sin & as luv Fathr griev His hart He reach out & want restor=Joint=partic wh/ours, but wh/shatr & Bcum Brokn Felship wen sin

so not only receiv 4givnes wen cum conf, but clens agi (Illus Xpian in Pilgrim Progress) This load lift off bak all cum 2 G & seek 4givnes agi vs 10=in vs 8 spok denial sinfl natur & here spk deni specif acts sin

Dr yth say=2caus hersy perfectinism: 1stifl conscienc-tu.d def ear His voic within spk 2us

2=ignoranc His Word=Jn say=His Word not in us How many U feel toes tramp on if mentin no read Bibl, or bothr bring ch & read here?

Here it in G's Word, not mine, so who pik on U? G spk thru His Word, & if U no read, let Bcum part Ur lif=that sin & 2day society no want 2hear this

We accept wat paprs/radio/TV giv as gospel, yet kno much of it is lys, distortins, halftruths; no want 2 hear truth & truth is we sinners

Sin=Gr=HAMARTIA=2miss mark, fallshort lik arrow Barcaly=2B fail as gud fathr, wif/son/dottr/workman is 2sin; we maynot lik 2hear we sinnrs & perhap BcuZ we tt k we bettr than we R, but we canot fool G; He kno we sinnrs; but midst livs G wants 2hav vitl part of it

(Illus yng man want 4fiv f/fathr=fnid writ dwn letttr) we can rest this/4givnes BcuZ this wat luv Fathr want

us 2do
this exactly wat J striv 2say as read this Scrip====
IF WE CONFES OUR SINS HE IS FAITHFL
& JUST 2FORGIV US OUR SINS & 2CLENSE
US FROM ALL UNRITNESS

REV. RALPH C. LINK
153 KEECK ROAD
SARVER, PA. 16058
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St. Paul's United Church of Christ

CORNER OF WALKER AND BRUGH AVENUES
BUTLER, PENNSYLVANIA 16001

TELEPHONE
CHURCH 287-2240

"Joint-Participation: Broken Fellowship"

Scripture: 1 John 1:8-10

(Illustration of little girl praying for Dad with hangover and his request that she should have told God he had a toothache)

This very aptly is a description of striving to hide sin, to cover it up, to call it anything except "Sin." In this portion of Scripture as John closes the first chapter he speaks of sin in several different ways. But the message he is striving to get across is that Sin exists and ~~must~~ must be dealt with.

In verse 8 we read, "If we say we have no sin, we deceive ourselves, and the truth is not in us." It is here that we see John encountering one of the heresies which was developing in the early church. The people responsible for it were called "Gnostics." Their name was derived from the Greek word "Gnosis" which meant "knowledge," and it is from this word that we get our English word, "K-N-O-W." These people supposedly "knew" more than others, they supposedly possessed superior knowledge and were therefore, to be heard and followed. One of their teachings was that the whatever spirit it was that possessed Jesus that He was able to do the things He did, departed from Him, or left Him when He was arrested by the Jews and therefore, His sufferings and death were merely that of another man. Thus, His supposed sacrifice for mankind was worthless, it meant nothing. This heresy was causing severe problems within the early church and so John tried to combat it by his writings. Dr. Gleason W. Barker, professor of Christian Origins at Fuller Theological Seminary in California has this to say about these heresies:

(Quote of this from Expositor's Commentary Volume 12, Page 297)

A part of this thinking was that there is no such thing as the "total depravity of man," or in other words that man is born with sin inbred in him. This is a complete denial of all that God had revealed up to this time. Paul writing to the Romans in the 3rd chapter the 23rd verse says, "For all have sinned and come short of the glory of God." The heresy the people in the early church were putting forth completely refuted this. What Paul, and Peter, and John and all of the Apostles were teaching was that God had created man to live in a perfect environment, free from any evil or sin. But man, Adam, had sinned and turned from God and thus began the series of events which led up to God's ~~ultimate~~ ultimate act in History, the sacrifice of Jesus Christ for all mankind. This act made it possible for man to be reconciled to God. This is also what Paul was trying to say when he wrote to the church in Corinth in his 2nd letter, the 5th chapter and the 17th verse: we read there: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." This doesn't mean that the person who becomes a Christian is sinless, or without sin. But it does mean that person is forgiven through Jesus

Christ and the relationship with God is restored again. He will continue to sin as he lives his life daily. But he will not knowingly sin if he is a true Christian. And in this relationship, God will love him and he will be God's child. For a Christian, a person who is truly born-again, that person wants to live for Jesus Christ and not the world from which he has been delivered. So John is saying that if we deny "Sin" we are guilty of the heresy of perfectionism and denying the depravity of man. The modern heresy is that man is not a sinner, but is improving the world daily by his acts of goodness and charity, and eventually will solve all of his problems and we will live in a utopia on earth. This is humanism and much of this is being taught in our public schools today.

The word "Sin" in this verse is singular and does not refer to acts which are sinful, but to the very nature of sin. So then John is saying that the Christian who believes that his evil nature has been completely eradicated, or destroyed is deceiving himself. The Greek word for deceive is "PLANOMEN" which means to "fool oneself, to deceive into thinking otherwise, to be mistaken in one's thinking." So anyone who believes that sin is eradicated from his life, or that he is not a sinner, we must say that person is unsaved. He is not a child of God, and he is lying. ~~xx~~

But John doesn't just let the subject drop at this point but instead he offers the solution for all believers and he says, "If we confess our sins." He includes himself in this if you will note that he says, "We." The word "confess" is from two Greek words. "Homo" means "the same, and "Lego" which means to say the same thing, or to agree with another." And so Homolego, is to confess to all say the same thing and ~~that same thing is~~ to all say the same thing is that we have sinned, and do sin. The word "Sin" at this point is plural and it means ~~at this point acts which are~~ acts and deeds which are sinful and sinning. In the 8th verse it was singular and meant the sin nature. Here it means sins themselves. But it also means much more in Greek than comes forth in English. "To say the same thing or to agree with another," is to not only agree with other Christians that we have sinned and do sin, but it is to agree with God in this. What does God say about sin? He says that He hates it, He despises it and therefore so should we. It is a determination on our part that we are going to love what He loves, and hate what He hates. To agree with Him and to seek to please Him in all we do.

So if we are willing to come forth and stand before God and agree with one another and with God about sin, what happens next? John says, "He is faithful and just to forgive our sins." The Greek word for faithful is PISTOS and it means here that God is true to His Word, He keeps faith with what He has said or promised. He is fulfilling His own promises. The one promise which comes

to our minds ~~xxx~~ is that which He made to the patriarchs of old. That promise was that He would be their God and He would send a messenger to deliver them. This He fulfilled in Jesus Christ. Therefore, He is not only "faithful" "True to His promises, His Word," But John says, He is "JUST." In Greek the word is "DIKAIOM" and it means simply, "upright, just, righteous." One of the two natures of God is that He is "Just." That means that He is ~~xxx~~ "Righteous." Man is not. Man only receives righteousness through Jesus Christ, God's Grace, or God's free gift to mankind. And so what John is saying here is that God can be counted on to ~~xxxx~~ fulfill His promises because He is free of Sin, and He will forgive when we come to Him and agree with Him that we seek forgiveness. John closes this verse with the words, "And to cleanse us from all unrighteousness." We said last week the word "cleanse" is from the Greek word "KATHARIZO" which means to clean out and from it we receive our English word "Catharsis." In 1 John 1:7 the word KATHARIZO speaks of the continual cleansing which takes place through the blood of Jesus Christ. That had to do with sin in general. This verse makes it individual sins which we commit and know of, not habitual sin because if we are truly a child of God we seek to live without committing habitual sins, but sins which come upon us and when we have done them we realize we have sinned and so we seek God's forgiveness. The forgiveness John is speaking of here is a personal relationship you and I can have with God. It is like a loving Father, for His Son or daughter. God took care of erasing our sins through the cross and when we come to Christ those sins are blotted out, erased and forgotten by God. But as we live this life we do sin and as a loving Father we grieve His heart. But He reaches out to us and wants to restore that Joint-Participation which is ours, but which is shattered and becomes "Broken Fellowship" when we sin. So we not only receive forgiveness when we come to Him in confession, but we receive His cleansing again. (Illustration of Christian in Pilgrim's Progress by John Bunyan) This is the load that is lifted off the back of all who come to God and seek His forgiveness again and again.

And now John ends this first chapter with the words in verse 10, "If we say that we have not sinned, we make Him a liar, and His word is not in us." In the 8th verse John spoke of the denial of the sinful nature. In this verse he is speaking of the denial of specific acts of sin. Dr. Smith a Biblical scholar says that in this heresy of perfectionism there are two causes. One is the stifling of conscience. We turn a deaf ear to His voice within speaking to us. The second cause is that of ignorance of His Word. John says, "His Word is not in us." How many of us begin to feel our toes are being trampled on if we mention that many of you do not read your Bibles and many of you do not bother to bring them. Yet, here it is right in God's Word, so who is

picking on you? God is speaking through His Word and if you don't bother to read it, or let it become a part of your life, that is sin. In today's society we don't want to hear the truth. We can see this in so many areas. We will accept what the newspapers ~~and the news~~ print and the news media gives us on radio and television and accept those things as gospel. Yet we know from many experiences of the past they are lying through their teeth. We don't want to hear that we are sinners. That goes against the grain. ~~William Barclay writing on 1 John says that the word sin, "HAMARTIA" in Greek means missing the mark~~ The word "Sin" as we read it in Scripture is "HAMARTIA" in Greek and it means "to miss the mark," much like shooting at a target and missing the bullseye. William Barclay in his writing about 1 John says that failing to be as good a father, or mother, or wife, or husband, or son, or daughter, or workman is to sin. We may not like to hear that we are sinners and probably one reason is because we like to think we are better than we really are. But we cannot fool God and He knows that we are sinners. But in the midst of our lives God wants to have a vital part of it.

(Illustration of young man writing for forgiveness from his father; years later finding it written on his letter)
We can rest in this forgiveness because this is what our loving Father wants us to do. This is exactly what John was striving to say as we read in this Scripture, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

ST. PAUL'S UNITED CHURCH OF CHRIST

Butler, Pennsylvania

Holy Communion - World Wide October 2, 1983

The Rev. Ralph C. Link, Pastor

Mr. Harry Cunningham, Musical Director

Mr. Roland Thompson, Saxophonist

Heather and Holly Covert, Acolytes

+ + + + +

ORDER OF WORSHIP - 11:00 A.M.

Prelude "I Come, O Savior, to Thy Table" Kretzschmar

*Processional Hymn 323 "Holy, holy, holy!"

*Ascription

*Call to Communion and Confession - (Communion folder)

*Prayer of Confession - (Communion Folder)

*Assurance of Pardon

*Praise:

Pastor: Blessed be the Lord God!

People: And blessed be His Glorious Name Forever.

*Gloria Patri

Announcements

Who's Who In the Pew

Mementos of Praise and Joys

Offering

Offertory "O Lord Most Holy" Abt

*Doxology

*Communion Hymn No. 30 "Break Thou the bread of life"

*Service of Holy Communion - (Page 2 Communion folder)

The Lord's Supper

Distribution of the Bread

Distribution of the Cup

*Prayer of thanksgiving

Anthem "One Bread, One Body" Foley

Scripture: "Joint-Participation: Fellowship Restored"

*Hymn No. 244 "Jesus! what a friend for sinners!"

*Benediction

*Postlude "Four Postludes in G Minor"

+ + + + + *Congregation Standing + + + + +

The Elders and Deacons will be serving Communion this morning.

They will also be serving as Ushers.

The Lovely Flowers on the Altar have been placed by

Mrs. Louis Zubik in loving memory of her "Husband"

Elder and Mrs. Harry Fry will greet the Congregation at the door this morning.

Nursery will be provided today *MRS. HULDA LIPPOLD* *OUT*

Hospitalized: Mr. Charles Fleegeer, Mrs. Theresa Nicholas.

Pam Tait, and Diane Hollefreund will be visiting the Hospital this week, plus a shut-in and a non-attending person.

Monday - 6:30 - Volleyball in Rehoboth Hall

Tues and Thurs. - 6-8 - Aerobics in Rehoboth Hall

Wed. - 7:00 - Church Council Meeting

Thurs. - 7:00 - Chancel Choir Rehearsal

Tuesday - Oct. 11 - Soup and Salad Day. Tickets will be \$2.50; Child 1.00 (7 and under) We need carrots and keep working on bazaar items.

Flu shots for the Elderly (\$3.00) see the posters on the different Bulletin Boards around the Church.

We still need help for the Nursery. If you can help call Mrs. Elaine Wogan 282-7023.

The attendance last Sunday was 163 with 12 Visitors.

Shoe boxes are need for the Soup and Salad Day - See Dutch Bolam or leave them in the main kitchen.

Please leave the Communion Booklets in the Pews for use at other times.

Communion cards are in the Pew racks - if you would like to have your forwarded to your home church put the name of the Church and address on the back and we will see that it is returned for credit in your home church.

The Brochures about Wills are on the table in the Narthex. We wrote especially for these so that we can make you aware of just how much you should have a Will and need one. Don't forget to sign your Communion Cards in the Pews. This is the only way we have of having a record of Communions.

"To live with Christ, to fill the mind with thoughts of Him, to cleanse the emotions by remembrance of Him, to saturate the spirit with the recollections of His Spirit,---that is the indispensable secret of moral splendor."

---A. E. Day

Scripture: 1 John 2:1-2

(I'm us milinair prsn, friend ask=Sewing? Anser=Reaping
Th... wat J striv get cros any/all who wer Xpians, wud
read or hear this messag

1ma# th musB stres, Bcuz hav sinfl natur, no reasn shud
res-ly selvs 2sin Bcuz of this

P s) Rom 6:1=Read=othr word sinc hav sin natur & we
4giv thru Grac G, (free gift), Js Xp, wil alway sin, so
shudnt just rest in sin?

Anser=Vs 2=& this wat J say vs 1a

can C luv, concern in way adres hearrrs/rdrs

Gr=TEKNION=littl childrn & use endear way by luv
fathr, 4 childrn dearly luv

This how J aproach subj & subj is 2fold

vs 1b=notic dusnt say=wen any man sin=insted=IF

this mak us awar we R 2striv 2liv sinles livs 1nc
we hav cum 2 Xp & bin 4givn

That relatship no entitl us 2do anyth we pleas

it specil relatship & 1which striv liv blamles liv

But J kno naturl inclinatin we hav & say=IF any sin

This 2mak us awar tho striv liv sinles, wil sin & do

sin & IF we do sin ther sumth specil we hav unBliev

no hav & that is ADVOCATE w/God

This G's pravisn 4us IF we sin & agin, this no giv

rt 2 sin, but IF we sin

Sin is=HAMARTIA=mis mark, lik shoot arro, mis target

fal short of mark,

so IF fal short of mark we hav ADVOCATE

Gr=ADVOCATE=PARAKLETOS=to call in, send 4, one cal 2Ur
side

This same word Js use wen say send Comfortr & we

k) Comfortr as H Sp

here J identfy Him as Js Xp the riteous

But mor 2it than jus 1cal 2Ur side

J say=Advocate w/Father & word with in Gr=PROS & it
mean=facing 2, or 2ward

J say=we hav ONE cal 2our sid who face the Father

he mean Js has aces 2 Fathr all time

Heb 7:25=So it Js Xp, absolut sinles, riteous 1 who

cal 2our sid & who stan fac 2ward Fathr 2plead 4us

that 1st pt J make

vs 2=this 2nd pt

HILASMOS=satisfactin

Wat J mean? 2underst mus go bak 2 OT=Lev 16:15-16

J made sin offr ever morn/eve in Templ

was made 4sin in gen 4 4givnes peop

1nce yr=Day Atonement & offr made 2 4give peop 4
all sins

This day cal=YOM KIPPUR

F PUR=atonement, cover

Blud mercy seat "covered" or "atoneed" 4sins peop

Word KIPPUR in Hebrew root word 4 Gr=PROFITIATION

which mean Satisfactin

J go deeper than jus cover, or atoning

~~xxxxxxx~~

4 sacrificie substitutin had 2B made

lif of animl had 2B sacrific in Bhalf of peop

J say Js Bcam Covering, Atonement, the Satisfactin

4sin B4 God

But J no stop ther, he say=Vs 2b

Js Bcam Satisfactin 4sins all mankind

(Illus boy, cripp, puppy cripp & luv need 4both)

Js kno our frustratin & probs this lif

Plac Ur lif His hands & let His luv enfold U &

carry U through this life

"Joint-Participation: Fellowship Restored"

Scripture: 1 John 2:1-2

(Illustration of millionaire in prison sewing holes in burlap bags; friend visits and asks, "sewing, eh?" Answer: "No, reaping.")

This is what John was striving to get across to any and all who were Christians who would read or hear this message. The one main thing which must be stressed and this is actually what John was now stating in this first section of Scripture in this 2nd chapter, was that just because we have a sinful nature, an inclination to sin, is no reason why we should ~~xxx~~ resolve ourselves to simply sinning because of it. This is what Paul was trying to fight against when he wrote ~~xxxxxx~~ in his letter to the Romans in the 6th chapter, the question, ~~shall we sin then?~~ "What shall we say then? Shall we continue in sin, that Grace may abound?" In other words, since we are forgiven of our sins by God's Grace, His free gift through Jesus Christ, and since we have this sinful nature and will always sin, shouldn't we just rest in sinning? Paul goes on to explain in verse 2, "God forbid. How shall we that are dead to sin, live any longer therein?" This is what John was striving to relate as well with the opening words of this second chapter, "My little children, these things write I unto you, that ye sin not." We can see the love and concern in the very manner in which John addresses his hearers and readers. My little children. The Greek word for children is "TEKNION" and it means little children. It was used in an endearing manner much like a very loving father would talk to the child or ~~child~~ children he dearly loved. This is how John approaches the subject. That subject is twofold. The first point he makes in the latter portion of the first verse. He says, "And if any man sin, we have an advocate with the Father Jesus Christ the righteous." He does not say, "And when any man sins," instead he says, "And if any man sin." His reason for this is that we are to strive to live sinless lives once we have come to Christ and been forgiven. That relationship does not entitle us to do anything we please. It is a special relationship and is one in which we should strive to live blameless lives. But John knowing the natural inclinations we have says, "And IF any man sin." This is to make us aware that although we strive to live sinless, we will sin, and IF we sin, there is something special which we have which the unbelievers do not have. That is an ADVOCATE with God. This is God's provision for us IF we sin. This doesn't give us the right to sin, but IF we sin. And the word sin is HAMARTIA and meant "to miss the mark, like shooting arrows, to fall short of the mark." So "if we fall short of the mark, we have an Advocate." The Greek word for Advocate, is "PARAKLETOS" and it means, "to call in, send for, one called to your side." This is the same word used by Jesus when He said He would send a comforter to come after His ascension. That "comforter" we know as the Holy

Spirit." Here, John identifies Him as Jesus Christ the righteous. But there is more to it than just "One who is called to your side." John says this "Advocate," we have is, "An advocate with the Father." The word "with" in Greek is "PROS," and it means, "facing to, or toward." So John is saying we have "One who is called to our side, who is facing the Father." He means of course that Jesus has access to the Father all the time. The author of Hebrews says in 7:25, "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." So it is Jesus Christ, the absolutely sinless, righteous One who is "called to our side" and who stands facing toward His Father to plead for us. That is the first point that John makes in this Scripture.

The second point he makes is in verse 2, where he says, "And He is the propitiation for our sins." The Greek word is "HILASMOS" and it means "satisfaction." What does John mean, "And He is the satisfaction for our sins?" To understand this we must go back to the Old Testament in the book of Leviticus, chapter 15, verses 15 and 16. (Read this). The priest made this ~~offering~~ sin offering every morning and every evening in the Temple. It was made for sin in general for the forgiveness of the people. Then once a year on the Day of Atonement the offering was made to forgive the people for all sins. This day is called, "Yom Kippur." The word "Kippur" means "atonement," but it also means "covering." The blood on the Mercy Seat "covered" or "atoned" for the sin of the people. This word "Kippur" in Hebrew is the root word from which the Greek word "Propitiation" or "satisfaction" comes from. But it goes much deeper in meaning than just a covering, or atoning. For the sacrifice, a substitution had to be made. The life of the naimal was sacrificed in behalf of the people. So John is saying that Jesus became the "covering," the "atonement", the "satisfaction," for sin before God. But John doesn't stop just with that statement he adds, "And not for ours only, but also for the sins of the whole world." Jesus became the "satisfaction" for the sins of all mankind.

(Illustration of little boy getting crippled puppy; he was crippled too and said the dog would need a lot of love; he was given the dog. This is like Jesus. He was sympathetic and understanding. He knew what it was to suffer, because He Himself suffered.)

Jesus knows our frustrations and problems of this life. Place your life in His hands and let His love enfold you and carry you through this life.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Twentieth Sunday After Pentecost October 9, 1983
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Musical Director
Mr. Roland Thompson, Saxophonist
Holly Covert and Heather Covert, Acolytes

ORDER OF WORSHIP - 11:00 A.M.

Prelude "The Will of God Is Always Best" Krieger
"Thine Forever, God of Love"
*Processional Hymn No. 21 "Love Divine, All Loves Excelling"
*Ascription
*Exhortation
*Confession (In Unison) "Lord God, our Saviour, you have
been faithful in your promise to deliver us from the
guilt of our sins, and make us acceptable to you and
your kingdom. But too often I have not been faithful
in following my promise to obey your will, and I have
not loved my neighbors and enemies. I humbly ask for-
giveness, Lord. In Jesus name. Amen."
*Kyrie
*Assurance of Pardon
*Praise
 *Pastor: Blessed be the Lord God!
 *People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 29 "Wonderful Words of Life"
Call to Prayer
 Pastor: The Lord be with you
 People: And with thy spirit
 Pastor: Let us Pray
Prayer
Choral Amen
Offering
 Offertory "O God of God, O Light of Light" Bach
*Doxology 382
Anthem "Blessed Be My Lord" Wagner
S pture 1 John 2:3-11

Sermon "Joint-Participation: Knowing God"
*Closing Hymn No. 502 "I'll Go Where You Want Me to Go"
Benediction
Choral Benediction
Postlude "O Splendor of God's Glory Bright" Bender
+ + + + + *Congregation Standing * + + + + +
The Lovely Flowers on the Altar have been placed by
Mrs. Fanchon Hindman and Joy Hindman in loving memory of
Lawson Hindman.
Serving as Ushers today are: *Alta Kradel, Lois Stokes,
Grace Riddle and Dutch Bolam.
Hospitalized: Mrs. Hulda Lippold
Dan Bosko, Carl Vinroe, and Bill Pflugh will be visiting
the Hospital this week. They will also be visiting a
shut-in and non-attending person.
The attendance this week was 181 with 10 Visitors.
Monday - The Women need lots of help in the Kitchen.
Tuesday - SOUP AND SALAD DAY - Oct. 11. Come for lunch
or dinner. We still need carrots and tomatoes for
salads. Lots of help is needed to cut up the vegetables
on Monday. See Evie. Kennedy after church if you need
tickets. Bazaar items will be accepted Monday or
Tuesday morning.
Wed. and Thurs. - Aerobics in Rehoboth Hall.
Wed. - 7:00 P.M. - Chancel Choir
Oct. 21 and 22 - Apple Butter making (We need lots of
help)
If you can help in the Nursery please call Elaine Wogan
282-7023.
Speaker will be installed soon that you can hear the
Service while in the Nursery.
Nursery will be provided today
Mr. & Mrs. Paul Riemer will greet the Congregation and
Visitors at the door today.

How often do we try to convince and convert people with our
own arguments and logic, rather than just using God's Word,
and letting the Scriptures penetrate into the heart! Paul's
letter to Timothy talks about "a workman that needeth not to
be ashamed." May we be that kind of workmen.

"Joint-Participation: Knowing God"
Scripture: 1 John 2:3-11

Thus far this 1st letr Jn hav bin deal w/feloswhip, or INONIA as in Grk=koinonia=that wh/held in comon
Real root mean=Jnt-Particip,mean all Blievr share jntly in wat G has 4 them
J e o fite inroad B made erly ch heretics & teaches Heresy=not lies so much,but truth twist,distort,perve
dangr is contains truth,but twist & lead Blievr astr
2nd portin 2nd chap concern w/Blievr Knowing God
J striv propos 3pang argument agin false teachs=
vs 3a=Wat say go bak preced 2 vss=Who is Him spk of?
Who is it that we kno? It Js Xp ritesous,our Advocat
w/Fathr;our propit,or satisfactin 4sins B4 God
That Him we kno,But how ~~xxx~~ do we kno Him?
vs 3b=That visibl pruf kno Him 4wat is,was,wilB 4evr
2underst J mus underst word J use 4=comandments
not ordinary word use,wh/spk Mosaic Law
ENTOLE=an order,command,charge,precept
this dif word use 4law,that keep rigid rules/regs
J spk precepts Js=Wat R they? Luv neighbor,enemys
liv as Js liv,they way of lif,lifstyl & persn no
wondr if gud graces G,if keep Comandments
Blievr liv precepts kno Js,but G also Bcuz Js sed-
if U seen me,hav seen my Fathr
so if liv try experienc Js,if seen w/harts,minds eye
we hav seen Fathr ans thus kno God.
Now J tak 3fals claim & giv 3tests how hav tru knowl
of God
J introduc 3fals claim by=He that saith=4,6,9 &
then giv test of know God
vs 3 J spok postivly bout kno G & vs 4 spk negtivy
1) agin J use strong languag 2describ sum1 not tru
Blievr Bcuz pt out lifstyl liv contrary 2wat Js
set 4th & is mark unsav persn
Persn may say acpt Xp as Savior but if lif no chang
& no liv Xpian lif that persn is liar
This wat tak plac erly Ch=Gnostics,thoz suposed hav
all knowledg Xpianly wud sho up ch servs wud claim
knu Savior & wer liv lif imoralty,drunknes,sin
J say in esence=1k lifstyl individ,C wat duz,watch
actins,listn wat says & wil soon kno is actul Kno G
or if insted he is a liar.
vs 5=J no hang on negativ & now Bcum positv agin
Wher do we find His Word? Bibl agin Bcuz G's word &
the word Js Xp has spokn words fnd within it
So 3 guidlines 4lives from G's Word,His book,Bible
But J say we 2keep His Word & Keep mean continul
ongo actin,habitul do that wh/we R 2kno & 2do

J also spk luv of G B perfect in him 2/
Jn 3:16=(quote) here is & was G's luv perfect in Js
if Keep Word kno Complet luv G thru Js Xp,& kno we
ir Him,& He in us & by this livs dif than wer B4
we knu Him
vs 6=this 2nd fals claim & no clear wat hetics wer
do r say,but evident mus hav claim 2kno Js mus hav
su jort experienc 2tak plac
Ther thoz 2day teach/preach this & J's anser was 2
pt out pruf Blong Js Xp was in Walk of individ
Abideth=MENO=remain,stay with,stay put
Jn wrot this Jn 15:4=Abide mean 2stay,2remain,but Js
no say we jus remain,He say He Abide in us
this mean H Sp indwel Blievr,liv in us,
But if Blievr say Abid Js=his walk shud prov it
Walk=PERIPATEO=walk rnd,conduc 1self,ordr 1's behavic
persn claim abid Js exhibit by daily walk in lif
Vss 7 & 8 seem contradictry but not so
J spk agin of Precept & not Law
Jn 15:34=Wat is Nu Comandmet? vs 34B
So wat J say in letr is Old Comand & in OT,peop Is
expec 2liv up 2it
But Js cum long & say=Nu Comandment=Luv Ur neighbor
Was that nu? Yes=Bcuz mesag herd 1st tim by many
Ex=nu hymn nevr sung B4=is nu hymn? No,But nu 4us
& this wat J striv 2 say=Js reveal comands,precepts
& this esenc dispel darknes,brot 4th lite its place
& this wat say vs 8b
vs 9=this 3red fals claim;wat Js sed luv 1nothr shud
lead Blievr hav luv mong selvs,but thos teach hersy
taut & practic hatred & J say unsav,liv darknes
the Lite,Js Xp no penetrat their livs & test is in
vs 10=C here Blievr concern w/deeds,not claims
tru Blievr carefl try walk lite,wh/Js Xp & Bcuz this
ther no stumbl in him
SKANDALON=movbl stik,trigr of trap;trap,snar impedi-
ment plac in way caus sum1 stumbl fal
Blievr 2liv such way as nevr caus nothr stumbl,fal
Jus as import,nothin lif wud keep sum1 cum 2 Xp
this wat Js ment=Let Ur lite sb shin B4 men,they C Ur
gud works & glorify Ur Fathr who is in hvn
Shud do all 2glorify G,& G glorify wne othrs cum Bcuz
vs 11=J sum up & wat say is=he who hate brothr, us
& this felo Blievr,is 2liv meanles existenc & keep 1
who hate from enjoy presenc G & enjoy felship 1nothr
import ingredient J striv convey wh/mak mean clear
(11) Rudyard Kipling & elephant,no spk language)
J stres ordr 2Kno G,mus kno languag & languag=luv
Luv as evidenc Js Xp;lern,red G's Word;& practic
daily lif. Ea us shudb seek kno language of G & in
that way wil lern art of Knowing God.

"Joint-Participation: Knowing God"

Scripture: 1 John 2:3-11

As far in this 1st letter of John we have been dealing with the Fellowship or KOINONIA as it is in Greek. We have said that this KOINONIA means that which is held in common. But the real root meaning of the word is a "Joint-Participation." This means that all believers share "jointly" in all that God has for them. But John also was fighting against the inroads being made in the early church by the heretics and their heretical teachings. We should also remind ourselves again that a heresy is not so much an untruth, or an outright lie. A heresy of any kind is the truth, but it is the truth twisted, or distorted, or perverted. The danger of heresy is that it contains the truth, but since it twists that truth it leads the believer astray.

This second portion of the 2nd chapter is concerned with the ~~believing~~ believers "Knowing God." In order for John to propose his three pronged argument against the false teachings, he begins by stating, "And hereby we do know that we know Him," What he is saying goes ~~xxx~~ directly back to the preceeding two verses. Who is ~~xxxxxxxxxxxxxxxx~~ the "Him" of which he speaks? Who is it that we know? It is Jesus Christ the righteous. Our Advocate with the Father. Our propitiation, or our satisfaction for our sins before God. That is the "Him" we know. But how do we know Him? John says, "If we keep His commandments." We "know, that we know Him, if we keep His commandments." That in itself is visible proof that we Know Him for what He is and was and will be forever. To understand John we must understand that the word John uses here for commandments is not the same word ordinarily used. The word he uses is "ENTOLE" and it means "an order, command, charge, precept." The other word normally used stands for law and is mostly used in conjunction with the Mosaic Law, ~~the~~ and the Ten Commandments. But that is not what John wants the believer to be hung up on. To live the "Law" is to follow a rigid set of rules and regulations. A set of "do's" and "Don'ts." Instead, John wants the believer to concentrate on the "precepts" of Jesus. What were those precepts? Love your neighbor; love your enemies; live the life Jesus lived. Those are His precepts and they are a way of life, a lifestyle if you will and not a set of dead rules and regulations which chain an individual to ~~xxxx~~ a lifestyle of always wondering if he is in the good graces of a wrathful and vengeful God. If the believer is "keeping His commandments," he not only "Knows Him," Jesus Christ, but he also "Knows God." Jesus said; if you have seen Me, you have seen the Father." So if we have tried to live this life experiencing Jesus in the way we live; if we have seen Him with our hearts, or in our mind's eye, we have seen the Father and thus we Know God.

But now John takes three false claims and gives three tests on how to have the true knowledge of God.

John introduces these false claims with the words, "He that saith." He begins the 4th, 6th, and 9th verses in this manner if you will note. Then he gives the test for "Knowing God."

In the 3rd verse John spoke positively about "Knowing God," and the test was to keep His commandments. But here in the 4th verse he speaks negatively about this and says, "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." Once again John uses some very strong language to describe someone who is not a true believer. He is pointing out that a lifestyle lived contrary to what Jesus had set forth, is the mark of an unsaved person. A person may make the claim that he has accepted Christ as his Saviour, but if his life hasn't changed and he isn't living a Christian life, that person is a liar. This is what actually was taking place in the early church. Gnostics, or those who supposedly had all of the knowledge of Christianity would show up at a church service and would claim they "Knew" Jesus Christ, or knew all about Him, and yet they were living the same life of drunkenness or immorality. John says, in essence, look at the life of the individual, see what he does, watch ~~what~~ his actions, listen to what he says and you will soon know if he actually "Knows God" or if he is instead a liar.

But John doesn't just hang on the negative, he now becomes positive again and writes in the 5th verse, "But whoso keepeth His Word, in him verily is the love of God perfected: hereby know we that we are in Him." John is saying here that the believer was to keep His Word. And where do we find His Word? The Bible again, because it is God's Word, and the Word, Jesus Christ, has spoken words which are found within it. So we get the guidelines for our lives from God's Word, His Book, the Bible. But John says we are to "Keep" His Word. The word "keep" means a continual ongoing action, a habitual doing of that which we are to know to do. But John also speaks of the love of God being perfected in Him. In his Gospel the 3rd chapter, verse 16 he wrote, "For God so loved the world, that He gave His only Begotten Son." Here is and was God's love perfected in Jesus Christ. And so if we keep His Word, we know the complete love of God through Jesus Christ, and we know that we are in Him and He in us. And by all of this, our lives are different than they were before we knew Him.

Now John comes to the second false claim as we learn from the 6th verse. "He that saith he abideth in Him ought himself also so to walk, even as He walked." It is not clear what the heretics were doing or saying that John wrote this verse as he did. But evidently they must have been claiming that in order to really know Jesus Christ some sort of experience was necessary in the church today for this to take place. There are those who claim this and if we don't

all have the same experience as they have, then we don't know Jesus Christ. John was pointing out that the proof of belonging to Christ was in the "walk" of the individual. Two words in this verse need our attention. The first word is "abide" or "abideth." The word is "MENO" and it means, "to remain," or as we would say, "to stay with, or stay put." John also wrote of this in telling of a conversation of Jesus as John recorded this in the 15th chapter the 4th verse of his Gospel. ~~He~~ Jesus said, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." Now here we see the real meaning of abide. It means to stay with, to remain. But Jesus' promise is not just that we should Abide in Him and certain things would take place. But instead, it is that He will abide in us. That means He promises His Holy Spirit to indwell us and live in us. But if the believer says he "abides" in Jesus, his "walk" should prove it. The word for walk is "PERIPATEO" and it means literally, "to walk around, to conduct one's self, to order one's behaviour." Thus, the person who makes a claim of "abiding" in Jesus, exhibits it by his daily walk in life.

But John now makes two statements which at first glance are contradictory. We find these in verses 7 and 8. He writes, "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the Word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in Him and you: because the darkness is past, and the true light now shineth." Now once again John is speaking of a "Precept," not a law and so he uses the same word as he did in the 3rd verse. Once again if we go back to John's Gospel the 13th chapter the 34th verse we read, "A new commandment I give unto you." What is that new commandment? "That ye love one another; as I have loved you, that ye also love one another." So what John is saying in his letter is that this is an old commandment. In the old Testament ~~writings~~ the Mosaic law said, "Thou shalt love thy neighbor as thyself." That was the old law and people were expected to live up to it. But Jesus came along and He said, "Love thy neighbor as thyself." Was that a new commandment? Yes! It was in the sense that many were hearing this message for the first time. A good example would be for us to sing a hymn from our hymnal, (as we do from time to time), which we really don't know. It is new for us, but is it really a new hymn? Of course not and this is what John was getting at. Jesus revealed the commandments, or precepts, and this in essence dispelled the darkness and brought forth light in its place. This is what John is saying when he says, "And the true light now shineth."

This brings John to the 3rd claim as we read in the 9th verse, "He that saith he is in the light, and hateth his brother, is in darkness even until now." The new command Jesus brought forth, "love one another" should lead believers to ~~love~~ have love among themselves, but among those who were teaching their heresies there was hatred. So John is saying that those who claim to be in the light, that is, a follower of Jesus Christ, and these people practice hatred ~~forwards~~ toward others, they are not born again people but unsaved, and living in the darkness. The "Light" Jesus Christ, has not penetrated their lives. The test of this is found in the 10th verse where we read, "He that loveth his brother abideth in the light, and there is no occasion of stumbling in him." Here we see that unlike his opponents, the believers concern is with deeds, not claims. The true believer is careful to try to walk in the Light, which is Jesus Christ and because of this there is no stumbling in him. The word for stumbling is "SKANDALON." It means, "the moveable stick or trigger of a trap; a trap or snare,; any ~~impediment~~ impediment placed in the way causing one to stumble or fall." The believer is to live in such a way that he never places anything in the way for another brother to stumble over or fall. But just as importantly, there is nothing in his life which would keep someone from coming to Christ. Any obstacle that would hurt or harm his testimony should be done away with, so others may come to accept Christ. This is what Jesus meant when He said, "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven." We should do all to glorify God in our lives and God is glorified when our lives bring others to Him. Now John sums this up as we read in the 11th verse. "But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." What he is saying is that he who hates his brother is not simply walking in darkness, but is condemned to walk or spend his life in darkness. Though he has eyes he can see nothing. John is striving to point out that hating one's brother, and we should point out that "brother" is a fellow-believer, to hate our fellow-believers is to live a meaningless existence. It keeps the one who hates from enjoying the presence of God and enjoying the fellowship with God and one another we should have. But there is an important ingredient in all of this that John is striving to convey which makes the meaning of all of this clear. (Illustration of Rudyard Kipling speaking to an unmanageable elephant, in his own language.)

John is stressing that in order to "Know God," we must know the language. That language is love as evidenced in Jesus Christ; as learned and read in God's Word; and in practicing it in our lives daily. Each of us should be seeking to know the language of God, and in that way, we will learn the art of "Knowing God."

"Joint-Participation: A Contrast And A Trap
Scripture: 1 John 2:12-17

Rec't red parabl, listn & C if U can pik out meaning
(L as fractured parable)

How many U recogniz wat bk "ibl cum from?

How many don't kno? How many wud like to hear agin
Ned's 2say Sam sur had th mixup, but 1th sed 4 him,
he covr all bases

He includ ever1, ever situatin in Bibl

This sltly simlar 2wat J do this Scrip

He aply mesag he bin teach 2includ evr1 w/in Xp Chur

No exclud any1, but duz in 2ways

1st=vss 12-14 mak contrast tween dif Blievrs

2nd vss 15-17 warn of trap

As lk vss 12-14 C wrot rhythmic, poetic manr
sed B4 J writ lik poet, musicin compos lyrics & 1st
th note, vss hav lilt qualty bout them

2nd th notice they seem repititus, sevr1 reasns 4this:
J at least 90 wen wrot & tol wen persn age hav tend-
ency 2repeat self-~~ik~~ I keep remin Sh this specil wen
repeat sumthin lik=Pak out garbag, tak out garbag
othr posibilty, (& mor likly)w/reptition mesag Bcum
part of hearer

2repeat sumthin sevr1 time mak more posib nothr ~~xxx~~
persn 2 absorb it

Ther not only contrasttween Blievrs wh J sho, but

contras tween how adres them= READ vss 12 = 14

Here def contras; 1st in pres tens/2nd past tens

Hav no def anser 4this, but this method emply by
peop Gr spk worl that day; persn writ letr knu persn
receiv wud B old news, or past tens & so persn writ
letr plac self persn who read, & writ as wud read=
I v tol U this/I hav writn 2tel U etc.

This J do w/exceptin 1st wrot pres tens emphisiz mess
vs 12=TEKNIA=endear word=Bloved 1's & adres remark
thoz jus recent cum 2Xp, newest Blievrs in Ch
Reasn 4writ=vs 12b; nu Bliev 2B remin ovr, ovr agin
sins 4givn, past, gon, dunaway with

But not 4anyth/any1 can/cud do on own

Insted=Bcuz Name Js Xp=In HIS NAME G let this hapn

4 HIS SAKE G brot salvatin thru Him & let any1 who
will cum 2 Him 2entr that relationship

vs 13a=J no necessarily singl out eldr men of Ch as spk
thoz who matur in faith

spk 2thoz who hav Known Him & word=GINOSKO & here
refer 2thoz hav/poses certin knowledg

his knowledg only cum 1way & that=To Know Him &

To Kno Him is 2lern of Him, 2gro in Him, 2matur in
faith

his only cum ir/ongo knowledg him

Best explantin this=Phil 3:8-10

Confus part wat J say=Bcuz U hav kno Him from begin

Mak sound as tho fathrs adres R ancient membs Ch

Sum had prob seen Js, herd Him & known him, but J ref

2thoz who by livs, wen 1st cum 2 Xp, at begin that

wa' evidenc they R His, They Kno Him

vs 13b=J spk here yngr men Ch; thoz not only accept rol
leadship Ch, but stan firm agin attacks Satan personl
& in Ch; they fite ongo batl & stan firm

fals teachrs attack, but Bcuz matur/maturing Xians
battle was B won 4 Lord

vs 13c=word=PADDIA=sum1 undr instructins or guidanc
of anothr; dif word than TEKNIA

thoz wer stil Nu Blievrs & say writ them Bcuz hav
cum 2kno Fathr, God, thru indructins/guidanc giv by
mor matur membs of Ch

vs 14=reiterate mesag & only dif is peculiar way of Gr
persn get mesag wud read pas tens, but mesag stil sam
From this can C contrasts of Blievrs=Yng ones, mor
mature ones, & yng growing ones

vss 15-17=J delt previus issues & now giv Fathrly
advic; this advic is obvius=Xpian not to B wrap up
things worl lose site of wat is import & real,

Xpian 2lk out 4trap of worliness

(Illus Dr. McCoy serv India aftr retirment)

as he sed=I started wen I had nothing 2 lose"

Wat do we hav 2los? Wat R our goals, our ambitins,
our dreams?

J say=vs ~~17a=READ~~ 17a=READ

Wat is important? = vs 17b=READ

All U & I kno & can C wil 1day crumbl in2 nothnes &
du.) & only that wh bin dun in name of L wil las 4
eternty

sum1 sed=1lif, twil soon B past & only that wh is dun
4 Xp wil last

We cud & shud ask=Wat in the world R U doing 4 Xp's
Sake?

The only way 2escap trap worlines is 2Bgin 2serv Him
we nevr 2yng, nevr 2old, the chaleng is 2all of us
Yng men/women, thoz new in faith, fathrs/mothrs, thoz
mor matur perhaps & litl childrn, ever1

AND THE WORLD PASSETH AWAY, & THE LUST THEREOF: BUT HE
THAT DOETH THE WILL OF GOD ABIDETH FOR EVER.

"Joint-Participation: A Contrast And A Trap"

Scripture: 1 John 2:12-17

I recently read a story about parables which defies description. I'd like to share it with you. Please listen closely and see if you can pick out the true meaning.

(Read "Fractured Parables", Sam's mixed up Bible stories in a parable form)
How many of you recognize ~~the parable~~ what book of the Bible it came from? How many of you don't know? How many don't care? How many would like to hear it again? Well, needless to say Sam sure had things rather mixed up. But one very positive and definite thing that can be said for him, is, that he covered all the bases. He included practically everyone and every situation in the entire Bible. ~~Textbook~~ ~~this portion of Scripture~~ This is ~~somewhat~~ slightly similar to what John was doing with this Scripture. John was applying the message he had been teaching to include everyone in ~~the~~ within the Christian Church. He doesn't exclude anyone. But he does this in two ways. First, in verses 12 through 14 he makes a "Contrast" between different believers. Then in verses 15 through 17 he warns of a trap.

Now as we look at verses 12 through 14 we see that they are written in a ~~very~~ rhythmic, poetic manner. We had said before that John writes much like a poet or a musician composing lyrics. The first thing we notice is that the verses has a lilting quality about them. The second thing we notice is that they seem repetitious. Several reasons are possible for this. The first is that John ~~is~~ was at least 90 when he probably wrote this and we are told that with age the person has a tendency to repeat himself. (I keep reminding Shirley of this. Especially when she repeats over and over, "Take out the garbage, take out the garbage). But the other possibility and this is more likely, with repetition, the message becomes a part of the hearer. To repeat something several times makes it more possible for another person to absorb it. There is not only the contrast between believers which John shows, but a contrast between how he addresses them. In verses 12 and 13 he says, "I ~~may~~ write unto you little children, I write unto you fathers, I write unto you young men." In ~~verses~~ verse 14 he says, "I have written unto you fathers, I have written unto you young men." Here is a definite contrast. ~~On~~ The first method writes in the present tense, the second method writes in the past tense. We have no definite answer concerning this but we do know that this method was employed by people in the Greek speaking world of that day. The person who was writing to another was aware that that person would not receive the letter until a later time. And so the news written would be in the past tense. Therefore, as the reader read the letter he would read what the writer had written with the writer placing himself in the person of the reader. The writer would say something like, "I have told you this, etc, etc." Or, "I have

written this to tell you etc, etc." This is exactly what John was doing with the exception that he first wrote it in the present tense to emphasize his message. So he begins, "I write unto you, little children, because your sins are forgiven you for His name's sake." The word for "little children" is ~~not the same as endearing "TEKNIA" which he had used before. It is now~~ once again the word "TEKNIA" the ~~word for~~ endearing word. John is saying, "My beloved little ones." He is addressing his remarks to those who had just recently come to Christ, the very newest believers in the church. He says that his reason for writing was, "Because your sins are forgiven for His name's sake." The new believers are to be reminded over and over again that their sins are forgiven, they are past, done away with. But not for anything that anyone can or could do on his own. But instead, because of the Name of Jesus Christ. It is in His Name that God let this happen. It was for His sake, that God brought salvation through Him and lets anyone who will come to Him enter into that relationship. Then John addresses the next group of believers in the church and says in the 13th verse, "I write unto you fathers; because ye have known Him that is from the beginning." John is not necessarily singling out the elder men of the church, as he is speaking of those who are mature in the faith. He is speaking to those who have "Known Him," and the word for "know" is "GINOSKO" and here it refers to those who have or possess a certain knowledge. This knowledge can only come in one way and that is "To know Him," and "To know Him" is to learn of Him, to grow in Him, to mature in the faith. This only comes with an ongoing "Knowledge" of Him. Perhaps the best explanation of this is found in Paul's letter to the Philippians chapter 3:8-10, (read this). The confusing part of this verse is John saying, "Because ye have known Him, that is from the beginning." This makes it sound as though the fathers addressed are the ancient ones of the church. There were some who had probably seen Jesus, had heard Him and known Him. But John is referring to those who by their lives when they first came to Christ; at the beginning of that walk; those are the ones he is speaking to.

Now he goes on to say, "I write unto you young men, because ye have overcome the wicked one." John is speaking to the younger men of the church who not only were accepting the roles of leadership within the church, but were standing firm against the attacks of Satan personally, and in the church. They were fighting an ongoing battle but were standing firm. The false teachers were attacking, but because of mature and maturing Christians, the battle was being won for the Lord.

Then John comes back to the first ones to whom he had addressed his remarks and he says, "I write unto you little children, because ye have known the father." Here John uses the word "PAIDIA" for children. It is a different

meaning than the word "TEKNIA" which he used before. The word "PAIDIA" means someone who is under instructions or guidance of another. These were still the new believers but he is saying he writes to them because they have come to know the Father, God, through the instructions and guidance of the more mature members of the church.

Now that John has written these things he re-iterates his message as we read in the 14th verse, (read this). The only difference as we said before is the peculiar way of writing which was done in Greek. The person reading John's letter would get the message that John had written this and although he states it in the past tense it is still of vital importance because the message is the same. So we can see the contrasts of the believers. The young ones, the more mature ones and the young growing ones.

Now that John has dealt with these issues he gives some fatherly advice in the next 3 verses, (read these). His advice here is obvious. The Christian is not to be so wrapped up in the world and the things of the world that he loses sight of what is important and real.

(Illustration of Dr. Charles McCoy serving in India after retirement)

As he said, "I started when I had nothing to lose." What do we have to lose? What are our goals, our ambitions, our dreams? John says, "And the world passeth away, and the lust thereof." But what is important? "But he that doeth the will of God abideth for ever." All that you and I know and can see will one day crumble into dust and nothingness and only that which has been done in the name of the Lord will last through eternity. Someone has said, "Only one day will soon be past; only that which is done for Christ will last." What in the world are we doing for Christ's sake? The only way to escape the trap of worldliness is to begin to serve Him. We are never too young and we are never too old. The challenge is to all of us. Young men and women, those new in the faith; fathers and mothers, those more mature perhaps; and little children, ~~the~~ those just starting out in the faith. "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Twenty-Second Sunday After Pentecost October 23, 1983

The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Musical Director
Mr. Roland Thompson, Saxophonist
Ms. Molly Cochran, Flutist
Chris Andrews, Traci McMillin, Acolytes

+ + + + +

ORDER OF WORSHIP - 11:00 A.M.

Prelude "In Times Like These" Jones/Bock

*Processional Hymn No. 616 "Stand up, stand up for Jesus"

*Ascription

*Exhortation

*Confession (In Unison) "We offer unto thee our Father,
praise for the gift of thy spirit. We ask for thy Spirit
at the times when we are filled with doubt; when we are
filled with hatred; when we are devoid of patience;
when we show forth selfishness. In all circumstances
which are contrary to thy will, send thy Spirit to help,
to heal, and may we know thy forgiveness, through Christ. Amen."

*Kyrrie

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri

Who's Who in the Pew

Announcements

Joys, Concerns, Prayer Requests

Hymn No. 91 "'Tis so sweet to trust in Jesus"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer

Choral Amen

Offering

Offertory "Voluntary in C"

Beckel

*Doxology No. 382

Hymn No. 617 "Onward, Christian Soldiers"

Scripture 1 John 2:18-28

Sermon: "Joint-Participation: About Antichrists"

Anthem: "God Be in my Head"

Wilson

*Benediction

Choral Benediction

Postlude "Allegro non troppo" Wedemann

+ + + + + *Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed by

Ed and Gloria Walker to the "Glory of God"

Serving as Ushers today are: *Richard Mangel, Don

Kingsley, Gary Penar Steve Vargo.

Mr. & Mrs. Dave McMillin will greet the Congregation.

Elders Association Meeting - Mon. Oct. 24 - 7:00 P.M..

> Hospitalized: William Shepeck
Donald Kennedy and Ray Covert will be visiting the
Hospital this week, plus a Shut-in and an non-attend-
ing person.

Nursery will be provided today.

> Right after our Worship Service today - a Meeting
of the Benov. and Welfare Committee in Library.
Monday - Rehoboth Hall - Volleyball 6:30-9:30 P.M.

Tues and Thurs- Aerobics in Rehoboth Hall

Wed. - Chancel Choir - 7:00 P.M.

> We need 8 men each Sunday for the next two Sundays
in November. Please contact Bill Pflugh if you can
help wheel patients to the Service at the VA Hospital.
It is our Churches responsibility to help with this
Program each year.

Oct. 28 - Evelyn and Alvin Shakely will celebrate their
43rd wedding Anniversary. Congratulations!!!

Oct. 30 (Sunday Evening - 6:30-8:00 P.M.) - Costume

Party for everyone in the Church - Rehoboth Hall.

All details were sent to you this week.

You can help fight school-aids drug and alcohol abuse.

Please attend the Butler Area Task Force Town meeting.

Wed. Nov. 2 - 7:30, and Wed. Nov. 9 - 7:30 - at the

Butler Intermediate High School - Rooms 262 and 263.

The Butler YWCA is holding its fall membership drive

for Y-Teens, a group for girls in graded 7 thru 10th

grade who enjoy group activities and service projects.

The YW will sponsor a free fashion show with fashions

by the Clearview Mall soters. Wed, Nov. 16, at 7 PM.

for prospective members, their mothers and guests.

"Joint-Participation: About Antichrists"
Scripture: 1 John 2:18-28

In previous scripps J bin spk agin fals teach/techrs/
heretics who espous thez teaches
but use method spk indirec bout it, now depart from
4m²⁴ format & confront directly
Mod society we R concern keep w/lates evr field &
mesag oftmes lost=examp is follow=Babl jargn/gradlos
Not quit cas J this Scrip
vs 18a=PAIDIA agin as in vs 13 & mean=thoz undr instr
or undr guidanc

nu Blievrs in Ch & hear/herd last times
J spok of it & ther sines pt 2it
Mt 24:23-26=This pt Js tel fals Xps 2cum along
J add=18b=want Bievr 2kno thez peop on scene
In Rev J writ 1worl rulr but this Scrip J spk many
Antichrists

Gr=ANTICHRISTOS=2meanings=Anti=against, opposite
but can also mean=in plac of

So J say=ther thoz agin Xp, stan oppositin 2 Him,
but ther also thoz claim they wer Xp
Vs 19=J pt they 1nce in felship, bin in Ch but didnt
Bliev same things & want do own thing
So sinc cudnt swing Ch aroun 2their way think, left
form own congs & by this Bcum manifest=evident wat
were & wat Blieved

vs 20=assur Ch membs they anoint H Sp, spk furthr=27
vs 21=asett reasn 4writ; Blievrs knu truth/error & he
aware this, so asur them his purp 4writ no Bauz they
no kno truth, but reassur them in their stanc 4 truth
ovr error & lies

vs 22=identfy who spk agin=the gnostics who form lrgt
gn heretics & wer 1&s who claim Js not Xp
Js=G is salvatin & proclaim Mesiah sent from G
Xp=G's anoint 1, & thus 2deny He Xp was 2deny He G's
deliverer

J say vs 22b=Read=then add vs 23=READ
he say any1 deny Js as Son of G, actul deny G
Js say=Fathr & I are 1, thus 4any1 2say I Bliev in F,
but not Son is hersy, 4 to kno 1 is 2kno othr & convers
2deny 1 is 2deny othr

Thoz word J letr jus as tru, relevant 2us our day as
wer wen 1st wrote

Listn wat Bliev bout Js, & sed bout Him
(Illustration thez, Schweitzer, Mormns, Jeh Witnes etc)
Sh=atheist; Schweitzer cal Xpian; Bultmann Theologin
othrs R cults, not Xpian

then Bcum dubly import we kno wat Bliev & if no 2/
kno that, 2determin 2kno wat shud Bliev & nevr deviat
This wat J advocat in this Scrip
vs 24=J spk fundys of faith=Js born virgin; deth cross
4mankind; resurectin grav; ~~2ndxssing~~ Ascensin & inter
cessor B4 thron of G; imminent return latr time
thaz truths J want Blievr hold on to
Use word=ABIDE=remain, cling to, stay put
vs 25=Eternl lif reward 4 Blievr acpt Js Xp as L &
Saviour & it prom we can cling 2
J evr vigilant Blievr undr atack & giv ~~fxkx~~ furthr
assur concern reasn 4writ vs 26=READ
Blievr undr atack & ther wer thoz sot pul from faith
seek 2seduc, trik turn fr/faith Js Xp
Tru 2day as then & morso Bcuz seducrs mor organiz
Vs 27=Who J talk bout? why duznt Blievr need 2B taut?
How can anointing teach anything?
understan mus lk wat Js say bout this
Jn 14:26READ; Jn 16:13-14=READ
J relat 2Blievr in Ch that H Sp ABIDE in them, & the
Blievr 2 ABIDE in Him in return
Blievr 2remain stedfas, 2 remain, 2 stay put in faith
~~fxk~~ In return G's H Sp wil no lv Blievr
only thru His strength we can hold fast 2faith
G's H Sp withus 2teach, instruc, empowr, & giv needed
help 4 ea moment of ea day
Vs 28=Jus wat J say here?
Clif U can identfy follow persn=Sum U kno him, sum her
(Illus Chuck Swindoll & wat was 1 time)
Js needs 2B mor than guest our livs
Needs 2B made L of our livs
J say we need 2B dedicated disciples
only way can hav confidenc & not B ashamed at His
comg, or wen appear B4 Him, is 2B comitted 2 Him
without reservation.

"Joint-Participation: About Antichrists"

Scripture: 1 John 2:18-28

In the previous Scriptures John has been speaking against the false teaching, the false teachers and the heretics who were espousing these teachings. But he did it using the ~~xxx~~ method of speaking indirectly about it. But now he departs from his former format and confronts them directly.

In our modern society we are so concerned with keeping up with the latest in every field, the message is oftentimes lost. An example is the following notice which was sent home with some high school students:

(Illustration of Babbljargon & college grad mother didn't understand)

This isn't quite the case with John in this Scripture. John begins by stating in the 18th verse, (Read verse 18a). He uses the term "PAIDIA" again as he used it back in the 13th verse. The word means, "Those who are under instruction, or guidance." As new believers in the church they were hearing and had heard of the "Last Times." John spoke of it and there were definitely signs which would point to it. We read for instance in the 24th chapter of the Gospel of Matthew, Jesus Himself speaking about it. Verses 23 to 26, (read these). At this point Jesus was telling of false Christs which would come along. ~~Sox John is pointing out with this first point that the time had come and there were~~

~~antichrists on the scene and they the believers in the church needed to be aware of this~~ So John adds to what he has said so far the words, "And as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." He wanted the believer to know that these people were on the scene. ~~The~~ John writes in the book of Revelation of one world dominant ruler who will step forth one day and this ruler is called the antichrist. But in this Scripture John is speaking of many antichrists. The Greek word ANTICHRISTOS actually has two meanings. The word "ANTI" means "against," or, "opposite." But it can also mean, "in place of." So what John is saying is that there were those who were against Christ, or stood in opposition to Him, but there were also those who made the claim they were Christ. John goes on to point out that these people were once a part of the Joint fellowship they shared and he says about them in verse 19, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."

They had been in the church, but they didn't believe the same things and wanted to do their own thing. So since they couldn't swing the church around to their way of thinking, they left and formed their own congregations and by this it became manifest, or evident just what they were and what they believed.

John says, "But ye have an unction from the Holy One, and ye know all things," in verse 20. He is assuring the church members that they are anointed by the Holy Spirit. He speaks of this further in the 27th verse, which we will come to a little later.

John asserts his reason for writing in the 21st verse where he says, "I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth."

The believers in the church knew truth and error and he was aware of this. So he assures them that ~~he is not writing~~ his purpose for writing is not because they don't know the truth, but to reassure them in their stance for truth over errors and lies.

Now that he has stated these things he identifies who he is speaking against as we learn from the 22nd verse. He asks, "Who is a liar but he that denieth that Jesus is the Christ?" The Gnostics, ~~the~~ who formed the largest group of heretics were the ones who claimed that Jesus was not the Christ. This meant that He was not the Saviour He was supposed to be. His name "Jesus" meant "God is salvation" and proclaimed Him as the Messiah sent from God, and the name "Christ" meant, "God's anointed One." Thus, to deny He was the Christ, was to deny that He was God's deliverer. But John adds to this by saying, "He is antichrist, that denieth the Father and the Son." And he elaborates on this in the 23rd verse by stating, "Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also."

John is saying that anyone who denies Jesus as the Son of God, is actually denying God. Jesus said "I and the Father are one." Thus, for anyone to say "believe in the Father, but not the Son," is heresy, for to know one is to know the other; to believe in the One is to believe in the other; and conversely to deny one is to deny the other. These words in John's letter are just as relevant to us in our day, as they were when he first wrote them. Listen to what is believed about Jesus and what has been said about Him:

(Illustrations of Schweitzer, Shaw, Bultmann, Jehovah's Witnesses, Mormons, Christian Scientists)

Shaw was an atheist; Schweitzer was called a Christian; Bultmann was a German Theologian; the Jehovah's Witnesses, Mormons and Christian Scientists are cults, not Christian.

It then becomes doubly important that we know what we believe and if we don't know that, to determine to know what we should believe and never deviate from it. This is what John is advocating as he continues his discourse in the 24th verse. "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." John is speaking of the fundamentals of the faith. Jesus Christ born of the Virgin Mary; His death on the cross as a substitute for mankind; His resurrection from the grave; His ascension into heaven as our intercessor before the throne of God; His imminent return at a later time; these were the truths John wanted the believers to hold on to. He used the word "Abide" and if you recall at another time he used it and we said it meant to "Remain" to "Cling to," to "Stay put."

And John adds, verse 25, "And this is the promise that He hath promised us, even eternal life." Eternal life is the reward for the believer who accepts Christ as Lord and Saviour and it is the promise we can cling to.

John ever vigilant that believers are under attack gives further assurance concerning his reason for writing in the 26th verse. "These things have I written unto you concerning them that seduce you." The believer was under attack and there were those who sought to pull them from the faith; to seduce them or trick them into turning from their faith and belief in Jesus Christ. This is just as true today and perhaps moreso because many of these seducers are more organized than these heretics were.

Having said all of this, John now tells the believer in verse 27, "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him

Who is John talking about? Why doesn't a believer need to be taught? And how can "anointing" as he calls it teach anything? To understand what John is saying we must once again look to what Jesus had to say on this subject. In the Gospel of John the 14th chapter Jesus spoke of His sending His Comforter after His Ascension. In the 26th verse He says, "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you."

& 14th verses

In the 16th chapter of this same Gospel, the 13th ~~verse~~ Jesus said, "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you."

John is relating to believers ~~affixing~~ in the church that the Holy Spirit will "Abide" in them and the believer is to "Abide" in Him in return. The believer is to remain steadfast, to remain, to stay put in the faith. In return, God's Holy Spirit will not leave the believer. It is only through His strength that we can hold fast to the faith. God's Holy Spirit is with us to teach, to instruct, to empower and to give us the needed help for each ~~day~~ moment of each day.

Now John closes this portion of Scripture by saying, "And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming."

Just what is John trying to say here? See if you can identify the following person. Some of you know him I'm sure or have heard him.

(Illustration of Chuck Swindoll & his discription of himself).

Jesus needs to be more than a guest in our lives. He needs to be made Lord of our lives. John is saying that we need to be dedicated disciples. The only way we can have confidence and not be ashamed at His coming, or when we appear before Him, is to be committed to Him without reservation.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Reformation Sunday October 30, 1983

The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Musical Director
Mr. Roland Thompson, Saxophonist
Ms. Molly Cochran, Flutist
Chris Andrews, Traci McMillin, Acolytes

ORDER OF WORSHIP - 11:00 A.M.

Prelude "Dir, dir, Jehova" Metzger
*Processional Hym No. 547 "The Church's one foundation"

*Ascription

*Exhortation

*Confession (In Unison) "O God, you have taught us to keep all your heavenly commandments by loving you and our neighbors; grant us the spirit of peace and grace, that we may be both devoted to you with our whole heart and untied to each other with a pure will. Forgive us we ask in Christ's name. Amen."

*Kyrie

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri

Who's Who in the Pew

Announcements

Joys, Concerns, Prayer Requests

Hymn No. 601 "Savior, Like a Shepherd Lead Us"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer

Choral Amen

Offering

Offertory "Nun lob, mein' Seel" J. C. Bach

*Doxology No. 382

Anthem: "Lord, I Sing a Song of Joy" Dvorak

Scripture 1 John 2:29 - 3:10

Sermon: "Joint-Participation: Doing Right"

*Closing Hymn No. 118 "A Mighty Fortress Is Our God"

Benediction

Postlude "Blessed Assurance, Jesus Is Mine!" Knapp
(1 John 3:2)

***** *Congregation Standing *****

The Lovely Flowers on the Altar have been placed by

Mrs. Von Maloney in loving memory of her "Mother"

Mrs. Bessie Hampton.

Serving as Ushers today are: *Mike Nazaruk, Gottlob Kradel, James McClymonds, and John Snow.

Nursery will be provided today

Monday - 6:30-9:30 - the Hall is rented

Tues and Wed. (-8 Aerobics in Rehoboth Hall

Wed. - 7:00 - Council meeting

Thurs. - 7:00 Chancel Choir

> Tonight - 6:30 to 8:00 P.M. Costume Party - Come dressed as an animal, person or object from the Bible.

For all ages, Nursery-Adult - Bring a Friend! -

Rehoboth Hall

Wednesday at 12:00 noon - Women's Fellowship Salad Smorgasbord. We will be making favors for Sunnyview beginning at 10:30 A.M. Bring your scissors and salad. Rolls and beverage will be provided.

> Hospitalized: Mrs. Mae Dutter, Mrs. Hulda Lippold. *MAHE*

West Penn Hosp. - Phil Crouse *JALY CUNNINGHAM*

Roland Thompson and Harry Fry will be visiting the

Hospital this week.

Contact Bill Pflugh to help with pushing patients to

the services at the V.A. Hospital during this month.

8 are needed each Sunday - WE NEED YOUR HELP.

> The following have been nominated for Elders:

Robert Dellen, Sr., Richard Mangel, Chuck Penar

Deacons: Rob Vinroe, Rick Vinroe, Barb Vargo, Jane

Andrews, Bruce Fencil and Lloyd Link.

> They will be voted on next Sunday, along with the

Presentation and Adoption of the Budget.

Christian Enlistment Sunday will be the following Sunday

November 13 - Please get all your commitment cards back

as soon as possible.

"Joint-Participation: Doing Right"
Scripture: 1 John 2:29-3:10

This portin scrip 2nd main div J's 1st lettr
mⁿ them=Doing Rt or Do wat is Rt
Bl¹ mos Bib scholars v^d 29 shudB 1st vs chap 3
this portin scrip divid 3 sectins:
Sectⁿ 1=vs 29 thru vs 3, chap 3
Sectⁿ 2= vss 4 thru 6
Sectⁿ 3= vss 7 thru 10
ea hav own them, 2gethr form majr thot=Doing Right
vs 29=wen lk contex vs C Jn spk Xp, & had bin spk Him
But is any1 born of S^t of G? isnt it rathr 1 is born
of G? nowher scrip read any1 born of Js Xp
read persn Bcum born of G, but not of Xp
J no separat Js from G, they 1 & same=Js is G in fles
& ther⁴ He & Fath^r R 1 & thus read of vs 29
Vs 1=chap 3=J expres astonish G luv mank so deeply,
so much made posib 4sum peop 2B cal= Sons Of God
puts individ par w/Js; Js is Son & any1 cum 2Him &
acpt L & Sav Bcum child of G, thus 1 of His Sons
But it is fact & we shud rejoic this truth & rest
in that luv of God
J also pt out Bcuz this luv we aliens, foreinrs world
KNOWETH & KNEW=same word GINOSKO=2 aquir knowledg
thru medium of experience.
worl at lrg duz not, has not gain knowledg Js Xp, nor
experienc Nu Birth wh tak plac upon cum 2 Him,
So worl lk upon Xpians sum sort freaks
vs 2=J use endear term=Blov & agin spk luvly thoz
near/dear 2him, felo Blievrs in Church
wat say here=we kno Js lef erth; ascend hvn in glor-
ified body wh G giv 2 Him; we no underst & peop
st J bout it & all J cud say=As He is, so wilB,
Bcuz that time wil kno complet truth
vs 3=J clos this sectin & use word Hope
this word no equiv Eng word hope
Gr=ELPIS=expectatin, 2suppos, 2think
So J say=evr Bliev^r has this expectatin, this suposit
this think in self bout Xp & that persn striv keep
pure, liv pure as Xp was/is pure
1st sectin spk HOPE wh in hart evr Bliev^r
P say Col 1:27=READ
G wil reveal riches in Glory=wh Hope, expectatin of
evry Bliev^r, folowr of Js Xp
(Illus Gypsy Smith & blak peop=wat color in hvn?)
this wat J say; we may no underst all this, but 1day
we B lik Him
Now J Bgin talk bout sin & Bliev^r
vs 4=J use 2words 4sin=1norml Gr word HAMARTIA &
mean=2 miss the mark

othr=ANOMIAN=mean lawlesnes, wh rebel agin G
use contex much lik Satan rebel agin God
only reasn J spk lik this, fals teachrs wer say OK 2sin
Bcuz Blong 2 Xp & made no dif
J spk agin this & say this typ Bhavior rebel agin G
He talk delib, habitul sin; he no say Blivr can/wil B
sin¹ this lif
vs 5= purp Js cum in2 worl 2Bak away our sin, evn tho He
sinles; He our examp how shud liv & so J addvs 6
Mus continu pt out J no spk sinles perf of Blievrs
spk delib sin sum thot cud do, persn want realy Abide
(stay put, remain), that persn striv liv sinfree as posi
So now J delt w/Hope of Bliev^r, & atitud shud hav=Sin
vs 7=this sumatin blok scrip & say=persn striv Do RT
is RT as Js Xp is Rt
vss 8-9=spk agin delib sin Bliev^r seek avoid
vs 10=comparison tween actul Born Agin/thoz who not
dif canB seen how persn liv, striv 2B Doing Right
if persn enjoy J-Participatin has famly of G, shar all
G has 4him, that persn L's & respond that luv by
seek 2 liv riteous lif
But if persn duznt kno wat all bout, actul unsaved
wen think sav & that persn continu darknes, still
child of Satan, or devil as J cal him
Perhap ironic 2day Ref Day & we hav partic Scrip
Ch mov 2 16th C & Bcum lrg organiz; Bcum powerful,
ploitical, but very unspiritual; very welthy as well
Control by clergy; wat Pope, Bishop, local clergy say,
as G's wil was law. Most of clergy wer corrupt
majorty peop iliterat & acpt doctrines/teachings
But meantim B cheat, bilk limit funds ord^r 2B mad Right
B4 God
m¹ay shunt off Rome 2 bild St. P's Basilica, 4 glory
& splendor of the Pope
but yng monk B led by G 2stan agin this & in 1517 tk
stand agin entir Holy Roman Cath Church
Monk of cours Martin Luther
lrg split tuk plac & peop tak sides & Prot Ch emerg
Tuk sum1 stan agin tid poplar think/Blief acomplish
Luthr stud agin organiz Ch; Jn stud agin organiz Ch
(Tllus Telemachus & end Gladitorial contests)
Ea instanc, 1man, but 1man stan 4wat G wants
U & I may nevr B pl¹c this positin, but in sens we R
ther within Ch Js Xp 2day thoz no stan th of faith
Ch bombard w/th of worl & worl crep in2 ch; wat thoz
outsid Ch C, is thoz within; If C us stan agin worlines
ungodlines aroun us, wil Bgin kno Ch dif fr all else
Bu if C worlines/ungodlines/unXpian Bhavior livs of
membrs wil C no dif tween Ch & worl: J tel us we can
spot the Xpian who seek 2B Doing Right=How??
vs 7 He do ritnes, is rite, evn as He-Js Xp is riteous

"Joint+Participation: Doing Right"

Scripture: 1 John 2:29-3:10

This portion of Scripture is the second main division of John's first letter. The main theme of this portion of Scripture is "Doing Right" or, "Doing What Is Right." It is believed by most Biblical Scholars that the 29th verse as it is numbered, should have actually been the 1st verse of the 3rd chapter because that is where it belongs. This portion of Scripture is divided up into 3 sections. Section one is verse 29 through verse 3 of chapter 3. Section 2 is verses 4 through 6. And section 3 is verses 7 through 10. Each of them have their own theme, but together they form the major thought of "Doing Right." John begins by stating in verse 29: "If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him."

When we look at the context of this verse we see that John is speaking about Jesus Christ, and had been speaking about Him in the previous verses. But is anyone actually born of the Son of God, Jesus Christ? Isn't it rather, that one is born of God? Nowhere in Scripture do we read that anyone is born of Jesus Christ. We read that a person becomes born of God, but not of Christ. To recognize what John was saying we must understand that John does not separate Jesus and God. To him they are One and the Same. Jesus is God in the flesh and therefore He and the Father are One and thus he gives us this verse which speaks of being born of Jesus Christ.

John ~~now~~ now adds, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not."

John is expressing astonishment that God loved mankind so deeply, and so much that He ~~made~~ made it possible for some people to be called the "Sons of God." This puts those individuals on a par with Jesus Christ. Jesus is The Son of God and anyone who comes to Him and accepts Him as Lord and Saviour becomes a Child of God and thus one of His Sons. This is beyond the comprehension of any person that God could love us so much. But it is a fact, the truth and we should rejoice in it and rest in that love.

John also points out that because of this love we are aliens, or foreigners in this world in which we live. The words "knoweth" and "knew" are from the same word "GINOSKO" which means, "to acquire knowledge through the medium of experience." The world at large does not, and has not gained the knowledge of Jesus Christ, nor experienced the "New birth" which takes place upon coming to Him. So the world looks upon Christians as some sort of freaks.

So John adds to this in the 2nd verse, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

John uses the endearing term "beloved" in both of these verses and again he is

speaking lovingly to those near and dear to him, his fellow believers in the Church. But what he is actually saying here is that we know Jesus left this Earth; He ascended into heaven and was in the glorified body which God had given to Him. We do not understand this and people were questioning John about it, but all that John could say was that "as He is, so will we be, because at that time we shall know the complete truth."

He concludes this section by saying, "And every man that hath this hope in Him purifieth himself, even as He is pure."

The word "Hope" used here is not the same equivalent as our English word hope. When we say we hope for something we are expressing a wish. In the Greek the word was "ELPIS" and it meant, "Expectation, to suppose, to think." So John is saying that every believer who has this expectation, this supposition, this thinking in himself about Christ, that person seeks to keep pure even as Jesus Christ is pure. This first section of this Scripture portion speaks of the "Hope," or the expectation which is in the heart and life of every believer.

Paul says in Colossians 1:27, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

God will reveal His riches in glory which is the hope, the expectation every follower of Jesus Christ has. ~~John says~~

(Illustration of Gypsy Smith preaching to ~~black~~ all black meeting).

Gypsy Smith was in Dallas preaching and was invited to preach to an all black service. There were thousands of them to hear him. They received him enthusiastically and punctuated his sermon with "amens" and "hallelujah's." At one point one lady stood up and said, "May I ask a question?" Gypsy Smith answered, "certainly sister, what is it?" She asked, "When we get to heaven what color will we be?" "Will we be white, or black?" He answered, "My dear sister, we are all going to be just like Christ."

This is what John was saying. We may not understand all of this, but one day we will be like Him.

Now John begins talking about sin and the believer. He begins by pointing out as we read in the 4th verse, "Whosoever committeth sin transgresseth the law: for sin is the transgression of the law."

John used two words in this verse for sin. One was the normal Greek word, "HARMARTIA," which meant simply to miss the mark. The other word was "ANOMIAN" which meant, "Lawlessness," which was rebellion against God, much like Satan has rebelled against Him. The only reason John ~~was~~ had for speaking in this manner was due to the fact that some false teachers were saying that it was was all right to sin and made no difference. John speaks against this and says that this type of behaviour is rebellion against God. He is talking of deliberate, or habitual sin. He is not saying that the believer can be or will be sinless in this life.

John goes on to point out, in verse 5, "And ye know that He was manifested to take away our sins; and in Him is no sin."

The purpose of Jesus coming into the world was to take away our sins, even though He Himself was completely sinless. He was our example of how we should live.

So John adds, "Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him."

We must point out again that John is not speaking of sinless perfection among believers. He is speaking of deliberate sin which some people said they could do because they were forgiven through Christ for all sin. But the person who really wants to "abide" in Him, that is remain steadfast in the faith, that person is striving to live as sin free as possible.

So John has dealt with the "hope" or expectation of the believer; and he has dealt with the attitude the believer should have about sin. Now we come to what is the actual summation of this ~~xxxxx~~ block of Scripture as we read in the 7th verse. "Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous." He is saying the person who strives to be "Doing Right" is Right as Jesus Christ is Right. John then speaks of sin and the believer again in verses 8 and 9. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

Whosoever is born of God doth not commit sin; for His (God's) seed remaineth in him (the believer): and he cannot sin, because he is born of God."

This speaks once again of deliberate sinning which the believer seeks to avoid.

Now that John has said all of this, he nows makes a comparison by saying, ~~xxxxxxxxxxxxxxx~~ "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

John is making a comparison between those who are actually "born again" and those who are not. The difference can be seen in how a person is living; how a person is striving to be "Doing Right." If a person is enjoying the "Joint-Participation" he has in the family of God, sharing all that God has for him, that person is the Lord's and he responds to that love by seeking to live a righteous life. But if the person doesn't know what this is all about, is actually unsaved when he thinks he is saved, that person continues in the darkness and is still a child of Satan's or the devil as John called him.

Perhaps its ironic that today we celebrate as Reformation Sunday and we have this particular Scripture. The church had moved into the 16th century and it had become a large organization. It had become more political than spiritual. Because of these moves the church was powerful, and very wealthy. It was controlled by the clergy, and the clergy were corrupt. What the Pope and the Bishops, and the local clergy interpreted as God's Word and will, was law. Most of the people were almost illiterate and so they accepted all of this. But in the meantime, they were being bilked and cheated out of their limited

funds in order to be made "Right" before God. That money was shunted off to Italy where it built St. Peter's Basilica, for the glory and the splendor of the Pope. But a young monk was being led by God to stand against this and in 1517 he took his stand against the entire Holy Roman Catholic Church. That monk of course was Martin Luther. A large ~~split~~ split within the church took place as people took sides and the so called "Protestant Church" began. But it took someone to stand against the tide in order to accomplish that. It took one man. ~~John~~ John was one man standing against the heresy of his day, but he pointed believers in the right direction. Martin Luther was one man standing against the whole church.

(Illustration of Telemachus, and the end of gladiatorial contests)

Only one man, but one man standing for what God wants. You and I may never be placed in this position. But in a sense we are in that position today. There is within the church of Jesus Christ those who do not stand on the things of the faith. The church is being bombarded with the things of the world and the world has crept into the church. What these outside the church see is the lives of the people within the church. If they see us standing against the worldliness and ungodliness around us they will begin to know the church as being different from all else. But if they see worldliness and unChristian behaviour in the lives of its members, then they will see no difference between the church and the world. John tells us we can spot the Christian who is seeking to be "Doing Right." It is, "He that doeth righteousness that is righteous," 7a. And he is righteous "even as He, Jesus Christ is righteous," 7b.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Twenty-Fourth Sunday After Pentecost November 6, 1983
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Musical Director
Mr. Roland Thompson, Saxophonist
Ms. Molly Cochran, Flutist
Danny Mangel, Megan Hewis - Acolytes
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "In Heavenly Love Abiding" Cassler
*Processional Hymn No. 337 "Praise to the Lord"
*Ascription
*Exhortation
Confession (In Unison) "Almighty God, forgive us for
our faulty following of the Master: our slow faith in
His power to save; our timid, hesitant answers to His
call for service; our insensibility to the meaning of
His cross; for all that mars our discipleship, and
make it difficult for others to believe in Him. We
ask it all in His name. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Who's Who in the Pew
Announcements
Joys, Concerns, Prayer Requests
Hymn No. 62 "Sun of my Soul"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer
Choral Amen
Offering
Offertory "Love Divine, All Love Excelling" Klotz
*Doxology No. 382
Anthem: "Cherubim Song" Bortniansky

Scripture 1 John 3:11-24
Sermon: "Joint-Participation: Loving One Another"
*Closing Hymn No. 543 "The Family of God"
Benediction
Choral Benediction
Postlude: "To Worship Rightly Is to Love Each Other"
(1 John 3:17) -Scott-Gatty
+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar have been placed by
Mrs. Fern Minehart to the "Glory of God"
Serving as Ushers today are: *Charles Penar, Dan
Bosko and Dave McMillin
Deacon and Mrs. Martin Henry will greet the Congrega-
tion at the door this morning.
Nursery will be provided today
Hospitalized: Mrs. Dutter, Evelyn Shakely, BCMH.;
Phil Crouse, West Penn Pgh, released for the week-
end, but will be traveling back and forth.
Today - After the Service Adoption of the Budget
and Election of Elders and Deacons
Mond. - 7:30 P.M. - Mary Prugh Circle meeting
Next Sunday (13) - Christian Enlistment - please
return all cards for commitments by next Sunday.
Mon. Tues and Thurs. - Rehoboth Hall is taken
Wed. - 7:00 - Choir Practice
Profits for apple butter \$601.11
Thankoffering Service November 20th. Offering will
be distributed among Indian groups in Northwest.
Those running for Elder: Robert Dellen, Sr. and
Richard Mangel. Those running for Deacons are
Barb Vargo, Jane Andrews, Bruce Fencil and Lloyd
Link.
Coming up soon!
14 - Monday - 7:00 - Meeting to set up committees
for the Year book. Please have Chairman check
on different committees. A representative from
each group should be here - plus new and present
members of the Church Council.

Joint-Participation: Loving One Another
Scripture: 1 John 3:11-24

(Illus charly Br, Linus, wat want 2B wen gro up?)
Be concern humanity 1 th, but luv peop is another--
Poc... about saints in glory & saints here on erth
Theme this lengthy scrip=Luvn One Another, & J begin
vs 1=He say wat Bliev'r herd from begin, 1st cum 2 Xp
was 2 luv 1 nothr, Js sed this & 2 emphasiz J use ~~xxx~~
comp as so oft did & 1st part=vs 12
vs 12=J no say by murdr bros Cain Bcam chil of devil
But being chil of devil his actins evil & result in
murdr bros Abel
Reason 4this=Abel's actins riteous=Ritous draw hatred
from devil & devil childrn; darknes no tolerat lite;
or imoralty/morality and so on
word SLEW=use twic & mean=slauter, butchr & literl
mean cut throat lik prep animl 4sacrifice
G sed=wat hast thou dun? TH voic thy bros blud crieth
2 ME from the ground = ther wud hav bin lot blud
spil Abel B kil this mannr
vs 13=J pt out th Xpian stan 4 direc opos th of worl
& so hatred engendr
vss 14&15=nothr comp & pt out luv 4fello Blievr's wat
seprat Blievr's fr worl & 2 contras dramticly J use
illus hatred sam as murdr
He herd Js pr/teach 2 hate bros sam as murdr; thot
is as bad as the actin Js teach
vs 16=J finly cum 2completin comp Bgin vs 11; J sumtim
tak while cum bak 2wat want 2say
this vs say Js examp; liv examp; deth was examp & all
of this complet fulfilment of luv
Js sed=Grtr luv hath no man than this, that man lay ~~dx~~
dw his lif 4 his frends
But also say=He that findeth his lif shal los it &
he that loseth his lif 4 My sake shal find it
Js lay dwn lif 4mank & this evidenc His totl luv
Cain hate bros & kil & this evidenc his totl hatred
Contrasts=luv ends up in;giv, while hatred end up in
destroying & hav sed this J go on 2 illust by say==
vs 17=if man hav materil guds, wherwithl 2help thoz in
need & duz not-that man demonstrat luv G no in him
Shutteth=use sens slam dor, snap shut of lok
it is finl, finish & clos optuntly 2help that case
Bowels of compasin=similar say=2clos 1's hart, & mean
2close seat of compasin & mercy & walk way from
evident need
vs =J spk 2 Blov, endear 2him, Blievr's church
(Illus love is=poem writn anonymously)

this wat J say & mesag is=actins spk louder than 2/
words
vs 19=J now provid test determin if liv lif truth/luv
vs 20&21=this actul test & this it=we kno ~~inx~~ in our
harts wen we do wat shud do, conversly kno wen do
wrong
J sed hav sed=if conscience bothr us we wrong/vic ver
We mayB abl fool feloman, but can not fool selys &
certainly cannot fool God, Beuz He kno absolut truth
bout eachof us
Vs 22=assur & J say wen rt relationship w/G, do His wil,
folo comands, & no mean Mosaic Code, Law, but mean
teachings of luv as set 4th Js minstry
vs 23=thez comands as J set 4th & here centr1 mesag
of J=We R 2Bliev L Js Xp
in othr word=confes Him as Savior & Lord & then,
Blievr 2 luv as Js luv'd
vs 24=tys everth 2gethr
J say we liv in Him, He liv in us, we hav feloship
we hav=KOINONIA, Jt partic w/G, & w/Son Js Xp
we kno this tru by H Sp wh/givn 2us wen cam 2kno
Him & receiv as Savior
All this ty 2gethr, sum up Jn's words=Shud luv 1nothr
This mesag, but how 2get in2 harts & livs that it is
the life that we liv?
(Illus Rev. Dav Jeremiah & "Living Christianity")
This not wat G want fr childrn; He want experience
luv 2fulest; 2enjoy it; 2bask in it & kno that feloship
or that Jt participatin everthin has 4us
But cannot B ours til we R wil 2do sumth w/our luv
first
(Illus Mary Martin, note fr/Oscar Hamerstein & "give
away)
That exactly wat G want fr each His childrn
May all us Bgin 2say I gave my love away

"Joint-Participation: Loving One Another"

Scripture: 1 John 3:11-24

(Illustration of Charlie Brown and Linus)

In a Peanuts cartoon, Linus asks ~~Linus~~ Charlie Brown what he wants to be when he grows up. Charlie answers, "A doctor." Linus responds, "You can't be a doctor because you don't love humanity." Charlie Brown defends himself and says, "I do love humanity; it's just people that I can't stand."

Being concerned about humanity is one thing; but loving people is another.

Someone penned the lines:

To live above with the saints I love,
Oh, that will be glory.
But to live below with the saints I know ----
Well, that's another story.

The theme of this long Scripture portion is "Loving One Another," and John begins this Scripture with the words, "For this is the message that ye heard from the beginning, that we should love one another," (verse 11). What John is saying is that the believer has heard that message since he first came to Christ. ~~That~~ That was the beginning for him; it was at that point that he identified with Christ and what ~~was~~ he learned then was that Jesus said to love one another.

To emphasize this John uses a comparison as he so often does. The comparison here is between an Old Testament character and Jesus Christ. He says in the 12th verse, "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." John does not say that by murdering his brother Cain became a child of the devil; but rather, being a child of the devil his actions were evil and ended in the murder of his brother Abel. The reason given is that his brother's actions were righteous. Righteousness draws hatred from the devil and from the devil's children. Darkness cannot tolerate light; immorality morality; and so on. The word slew used twice in this verse means to "butcher" or "slaughter," ^{by cutting the throat.} John was literally saying that Cain cut his brother's throat much like ~~was~~ was done to prepare an animal for sacrifice. God spoke to Cain in the garden and said, "What hast thou done? The voice of thy brother's blood crieth to me from the ground." There would have been a lot of blood spilled by Abel being killed in this manner by Cain. John points out in the 13th verse, "Mar-not, my brethren, if the world hate you." The things that a Christian stands for are in direct opposition to the things of the world and so this engenders hatred.

John makes another comparison as we read in verses 14 and 15. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."

John is pointing out that love for our fellow believers is what separates that

believer from the world. To contrast this dramatically, John uses the illustration that hatred is the same as murder. He had heard Jesus preach that ~~to be angry with your brother~~ hate your brother was the same as murdering him. The thought is as bad as the deed is what Jesus taught.

So now John finally comes to the completion of the comparison he started out making in the 12th verse. We read in the 16th verse, "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for ~~the~~ the brethren."

Jesus was the example; He gave the example; His death was the example. That was and is the complete fulfillment of love. He said, "Greater love hath no man than, ~~this~~, that a man lay down his life for his friends."

But He also said, "He that findeth his life shall lose it: and he that loseth his life for My sake shall find it."

Jesus laid down His life for mankind and this evidenced His total love. ~~Cain~~ Cain hated his brother and killed him and this evidenced his total hatred. Here is the contrast: love ends up in giving, while hatred ends up in destroying. Having thus said this, John goes on to illustrate this by saying, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

He says that if a man has material goods, or the wherewithal to help those in need and does not, that man is demonstrating that the love of God is not in him. The word for "shutteth" is used in the sense of the slamming of a door, the snapping of a lock. It is final, finished, and it closes the opportunity to help in that case. The use of the term "Bowels of compassion," is similar to saying "Closing one's heart." It meant to close the seat of compassion and mercy and walk away from an evident need.

John speaks to his beloved, those endeared to him, the believers in the church and he says, "My little children, let us not love in word, neither in tongue; but in deed and in truth."

(Illustration of love written anonymously=Love is the filling of one's own another's cup, love is the daily laying down and taking up; a choosing of the stony path through each new day, that other feet may tread with ease a smoother way. Love is not blind, but looks abroad through other's eyes; and asks not, "Must I give?" But, "May I sacrifice?" Love hides its grief, that other hearts and lips may sing; and burdened walks, that other lives may buoyant wing. Hast thou a love like this? Within thy soul? 'Twill crown thy life with bliss when thou dost reach thy goal.

John is saying in essence, "actions speak louder than words."

And as John has done before he provides a test to determine if we are living the life of love and truth. He says in the 19th verse, "And hereby we know ~~we~~ that we are of the truth, and shall assure our hearts before Him."

As we look at our lives we can know as we stand before Him if we are ~~right~~ living the life of love and the test is this, "For if our heart condemn us, God is greater than our heart and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God."

We know in our hearts when we are doing what we should do, and conversely we know when we are doing wrong. John could have just as easily said, "If our conscience bothers us we know we are wrong, and if it doesn't we know that we are right." We may be able to fool our fellowman, but we can't fool ourselves. And we certainly cannot fool God, because He above all knows the absolute truth about each of us.

So John adds the assurance as found in the 22nd verse, "And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasant in His sight."

John says that when we are in a right relationship with God, doing His will, following His commandments, and this doesn't mean the Mosaic Code or laws, but means the teachings of love as set forth in Jesus' ministry.

John sets forth what these commandments are as we learn from the 23rd verse. "And this is His commandment, that we should believe on the name of His Son Jesus Christ, and love one another as He gave us commandment."

Here is the central message of John. We are to first Believe in the Lord Jesus Christ. In other words, to confess Him as saviour and Lord. And then, the believer is to love as Jesus loved.

Now John ties all of this together as he says in the 24th verse, "And he that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us."

John says that we live in Him and He lives in us. We have this fellowship, this KOINONIA, this Joint-Participation with God and with His Son Jesus Christ. And we know this is true by the Holy Spirit which He has given to us when we came to Him and received Him as our Saviour. All of this is tied together and is summed up in John's words, "That we should love one another." This is the message, but how do we get it into our hearts and our lives that it is ~~real~~ the life that we live?

(Illustration of Rev. David Jeremiah and "Living Christianity.")

This isn't what God wants from His children. He wants them to experience love to its fullest; to enjoy it; to bask in it and to know that "fellowship" or that "Joint-Participation" of everything that He has for us. But it cannot be ours until we are willing to do something with our love first.

(Illustration of Mary Martin and her stellar performance because of "Love") One evening just before she was to go onstage on Broadway in the musical South ~~Pacific~~ Pacific, Mary Martin was given a note. She read it and stepped on the stage. After her performance that night many people rushed backstage and all of them expressed the same thing. They asked, "Mary, what happened to you out there tonight? We never saw anything like that performance. You were absolutely and totally inspired." Blinking back the tears she read them the note. It read: "Dear Mary, a bell's not a bell 'til you ring it.

A song's not a song 'til you sing it. Love in your heart is not put there to stay. Love isn't love 'til ~~you~~ you give it away." She said it was signed Oscar Hammerstein, who tonight is lying on his deathbed. He added, "Tonight, I gave my love away."

That's exactly what God wants from each of His children. May we all be able to say "I gave my love away."

S^t. PAUL'S UNITED CHURCH OF CHRIST
 Butler, Pennsylvania
 Twenty-Fifth Sunday After Pentecost November 13, 1983
 The Rev. Ralph C. Link, Pastor
 Mrs. Kitty Feder, Organist
 Mr. Roland Thompson, Saxophonist
 Ms. Molly Cochran, Flutist
 Danny Mangel and Megan Hewis - Acolytes
 + + + + +
 ORDER OF WORSHIP 11:00 A.M.
 Prelude "Autumn" Chominade
 *Processional Hymn No. 325 "All Hail the Power of Jesus"
 Name"
 *Ascription
 *Exhortation
 *Confession (In Unison) "O Father, giver of such bounty
 as we see each harvest time, we know we are not worthy
 to gather the crumbs from under your table; yet, out of
 your great love and mercy, you have not only bestowed
 this material abundance, but beyond all our deserving
 have given us a Saviour, Jesus Christ. Help us to
 believe, and believing to accept; and accepting, help
 us to act. Your will, not ours be done. Amen."
 *Kyrie
 *Assurance of Pardon
 *Praise
 Pastor: Blessed be the Lord God!
 People: And blessed be His Glorious Name forever.
 *Gloria Patri
 Hymn No. 585 "Only Believe"
 Call to Prayer
 Pastor: The Lord Be with you
 People: And with thy spirit
 Pastor: Let us pray!
 Prayer
 Instrumental Prayer Response
 Offering
 Offertory "Jesus Paid it all" Sewell
 Rol, Molly and Kitty
 *Doxology No. 382
 Anthem "Amazing Grace" "He Touched Me"

Instrumental - Rol, Molly and Kitty
 Scripture I John 4:1-6
 Sermon "Joint- Participation: Testing Spirits
 *Closing Hymn No. 430 "Reach Out to Jesus"
 *Benediction
 *Postlude "God Will Take Care of You" Instrumental
 + + + + + *Congregation Standing + + + + +
 The Lovely Flowers on the Altar have been placed by
 Steve and Barb Vargo and their Daughters to the
 "Glory of God"
 Serving as Ushers today are: *Dutch Bowser, Evie
 Kennedy, Jean Pflugh and Diane Hollefreund
 Mr. & Mrs. Edward Walker will greet the Congregation
 Attendance last Sunday 142 with 12 Visitors
 Nursery will be provided today.
 Hospitalized: Mrs. Mae Dutter, Mrs. Avida Miller,
 Howard Jaillet and Mrs. Dorothy Nicholas -BCMh.
 Bill Sheppeck and Marty Henry will be visiting the
 Hospital this week, plus a shut-in and an non-
 attending person.
 We need additional Men and Women and Youth to help
 wheel patients to the Service the next two Sundays.
 Please call Bill Pflugh or the Office.
 Mon. - 7:00 Meeting to set-up year book - Committees.
 Please have your Chr. called and attending. All
 Council members are expected to attend.
 Tuesday - 7:00 - Special Council Meeting
 Wed. - 7:30 - Golden Circle (See article in Newsletter)
 Thurs. - 10:30 - Mary Martha Circle Meeting at Zitt
 Thompson's (See special article in Newsletter)
 Monday, Tues and Thurs. - Rehoboth Hall is in Use.
 Fri. - Over-night Youth Party in Rehoboth Hall.
 Thursday - (Nov. 17th) - Butler Area Laymen's Dinner
 at St. John's Meridian at 6:30 P.M.. See J. Walter
 Harmon for tickets.
 In place of Sunday School - Nov. 20 We will have a
 program of Praise and Thanks. Howard Bolam will
 put this together.
 Thursday - 7:30 - Teachers, Board of Ch. Ed. and all
 Dept. Heads of Ch. School will meet in Undercroft
 Running for Elder: Bob Dellen, Sr. and Richard Mangel.
 Deacons: Art Carney, Mary Lou Davis, Bruce Fencil
 and Lloyd Link.
 Mike Nazaruk will replace Roland Thompson for Elder.

Scripture: 1 John 4:1-6

Fed govt launch prog=Truth Adv; no longer supr, jumbo & pac g half full=result truth othr area
(Illus teachr quest find bag money \$million, Jn anser if it Blong 2 a poor family wud return it)
not wit wat teachr want, but sho certin logic & Jn want all Blievr hav basic logic wen cum faith/Blief vs 1=Perhap underst J mus lk worl wh he & peop liv that time ever1 consous sp worl; pagns thot every rok, tree, river, mtn poses demon; thoz serch 4 std liv knu worl poses powers good & evil

Grk philos serch/seek 4 truth & reason
many peop who deeply mov by Grk philos Beam membris erly Xpian ch; wer part responsib rapid gro erly Ch (Illus Pliny Yngr wrot Trajan 2nd C, fr Bithynia)
Wat was draw thez peop away Grk mystry cult, relig & Grk templs? Apeal Xpian mesag hope in hoples world Thez Xpians had G cud B known

But w/persecutin thez Xpians, turnrnd Grks, Gentils Bgin tak plac, go bak pagns; but many tuk mesag Js Xp & chang, altr fit partic philos framwork

Thus=Domesticated Xpianity & of corse=heresy

This way J say=No Bliev all but TEST=mean 2prov, try

Apos P wrot same dangr=2 Cor 11:2-4, 13-15

Sum may ask=Posib teach othr Js? Yes, absolut posib

& was B dun, is B dun evn now

P encounter agin Ch Gal=Gal 1:6-9

Fals teachr cum & teach nothr Gospl, sot remov Blievr fr/Xp 2folo set laws, rituals, rules

Wen say=Test spirits=ment chek closly, hear wat say, wch wat do=Bcuz many fals propns=1b etc

Knu & so did P & many wer in Ch rt then

J provid test 2chek & ferret out fals teachrs

vs 2=Notic word=spirit cap?, shud B & if not, mark it

Mean ever tru bornagin Blievr kno Sp of G, & this R S resid hart, lif of Blievr

Kno this then, evry "spirit" smal s, mean sp Blievr self

evr1 thoz spirits confes Js Xp cum flesh is of God

Jesus=spk humanity; born V Mary, liv erth lik othrs= men

crucfy, died, cam bak from grave=Name mean=SAVIOUR

any1 profes Sav acknowledg cam in flesh

but mor 2it than that:

Christ=anoint 1 of God; refer deity, eternal Xp by & thru

all things created; so if sp Blievr confes this human

Jr & eternal Xp R one that persn truly knows God

vs 3=J reinforce wat say & so we C test pro & con thoz

truly kno God & thoz who dont

But wher lern of Js?=From Bibl Js reveal

All kno Him reveal its pages & so cum dwn wat do we do w/Bible? Is nothr buk as litertur? Or is it in- s- p, inerant W of God?

How anser determ much wat actuly Bliev

Canot kno Js Xp unles hav persnl relatsip w/Him & no v that relatsip if no kno of/bout Him & only

way posib is read, lern, study Him as cum 4th G's Word

(Illus Louis Talbot fr buk, "Heresies Exposed")

We can gro, lern only as wil let G reveal self & Son

thru the Bible; from this diferentiati tween tru/fals

vs 4=acknowledg thoz Ch Blong 2 God, truly pas test & cal by endear term,

asuranc is=And hav overcum them=Who hav overcum?

thoz unBlievr, thoz fals teachrs, tru Blievr sort

them out & recogniz 4 wat they R & overcums them

Overcum=2hav vctry, 2win out & THEM=fals teachrs, peop

of worl who no Blong 2 Lord

How this posibl?=Grtr is He in U than he in world

If Js Xp L & Mastr our livs as shud B, He grtr than

Mastr this worl, & that Satan=Js sed=I hav overcum wo

Satan rulr this worl, G permit; but Js overcum worl by

conquer sin/deth=ther4 if Js liv hart, lif Blievr, that

Blievr 2has vctry ovr worl simply Bcuz felship, relat

ship, Jnt-Participatin he shar w/Js Xp

vs 5=P writ frend Him say=2 Tim 3:1-5; 4:3-4

We mus examin wat B sed/taut; this responsibilty Xpian

if truly want 2B Xpian

all sort pagn phils, Bliefs R being taut/propos 2day

much wat P sed wud cum 2pas is tak plac 2day

Liv age enlitenment & peop serch 4 answrs, ord find

anwsrs turn all sort teachings & organizatins

Ev, tho J no knu peop our time by name, knu wud B w/us

Thez then 1's writ=vs 5=they worldly peop, only th kno

R of worl, & no steep, skul th of God=Ther4 spk of worl

& worl hear them=Bcuz attract 2them & lik attract lik

Ex=Xpian nothr Xpian; Ath/ath; humanist/humanist etc

But J say 2 tru Blievr, persn truly bornagin, born of

G=vs 6

Tru test 4 Blievr=2 Test Spirits, chek th out, C if of

G or of man. Is this persn tru=Blievr? Or is he pre-

tendr? A hypocrit? An actor play rol lif wh jus hap

2 includ sum sort participatin Xpian ch?

Our respons circumstanc lif, automatic C if of God

(Illus boy on beach ask girl if can trust)

This ofhand way wat J say 2 Blievr; imperativ mak sur

1s we rt relatsip w/Js Xp; then test whethr othrs

w/ll fold R rite relatsip as well

It isnt hear wat we want 2hear, or do wat we want 2do

Rathr, how stakup w/wat G want fr/us? Is wat say, how

liv of G? Or is of man/worldly teachs, ways? vs 1a

"Joint-Participation: Testing Spirits"

Scripture: 1 John 4:1-6

Not too long ago a program was launched by none other than the federal government and it was to bring about truth in advertising. This meant that no longer would you buy a box of cereal or soap powder marked "super-jumbo" only to discover upon opening it that it was only half-full. This campaign resulted in truth and honesty being sought in many other areas of life in order not to deceive the public. One teacher striving to impress truth and honesty on her class of young children asked the question, "Suppose you found a bag with a half million dollars in it? What would you do?" Little Johnny raised his hand immediately and replied, "If it belonged to a poor family I'd return it." That is not quite the logic the teacher was striving for. But it does show a certain sense of logic and as we think along with John, we see in this Scripture that he was seeking to have all believers follow basic logic when it came to their faith and belief. He begins by stating in the 1st verse: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false ~~spirits~~ prophets are gone out into the world."

Perhaps to better understand what John is saying we need to look at the world in which he and the people of the early church lived. At that time everyone was conscious of the spiritual world. Those who were pagans thought of every rock and tree, river and mountain as possessing a demon. To those who were searching for a standard of living they knew of the world as possessing powers of good and evil. Greek philosophy was a searching and seeking for truth and reason. Many of the people who were deeply moved by Greek philosophy became members of the early Christian church. They were in part responsible for the early rapid growth of the church. There is a Roman document which was written at the beginning of the 2nd century in Bithynia from a Roman official named Pliny the Younger to his Emperor Trajan at Rome and it concerned the persecution of the Christians. This is what he wrote:

The matter seemed to me to justify my consulting you, especially on account of the number of ~~xx~~ those imperiled; for many persons of all ages and classes and of both sexes are being put in peril by accusation, and this will go on. The contagion of this superstition has spread not only in the cities, but in the rural districts and villages as well; there is no shadow of doubt that the temples, which have been almost deserted, are beginning to be frequented once more, that the sacred rites which have been neglected are being renewed, and that sacrificial victims are for sale everywhere, whereas, till recently, a buyer was rarely to be found."

What was it that had drawn these people away from the Greek mystery cult religions and the Greek temples? It was the appeal of the Christian message of hope in a hopeless world. These Christians had a God which could be known. But with the persecution of these Christians, a turn around of these ~~Gentile~~ Gentiles began to take place. But what was also taking place was that many of these people were not only taking the message of Jesus Christ, but they changed

it and altered it to fit their particular philosophical framework. The result was what was called a "Domesticated Christianity." This of course was heresy.

His why John says, "Believe not every spirit, but try the spirits whether they are of God." The Greek word for "try" is to prove, or to test, the spirits. We are not to believe and accept every spirit or every spiritual sounding phrase or message. The Apostle Paul warned of this same danger when he wrote to the church in Corinth as recorded in 2 Corinthians 11:2-4, 13-15. Some may ask, "Is it possible to preach another Jesus?" And the answer is "Yes, it is absolutely possible and was being done then and is being done now." And then Paul encountered this again in the church in Galatia and wrote in Galatians 1:6-9. False teachers had come into the church in Galatai and were teaching another Gospel and thus sought to remove the believers from Christ and to the following of the law, a set of rules and rituals. So when John says to "Try the spirits" he meant to check them out carefully; to hear what they say; to watch what they do, "Because many false prophets are gone out into the world." John knew it just as Paul did that there were many false teachers and many of them were right in the church at that time.

But John provides the believer with a test to ferret out the false teachers. This is found in the 2nd verse and he says: "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God." John reminds them that they "know the Spirit of God." Notice that the word Spirit is capitalized, (or it should be and you might want to mark it that way). That means that every truly born-again believer knows that Spirit of God, and that Spirit is His Holy Spirit residing in the heart and life of the believer. Knowing this then, ~~the believer~~ "Every spirit, (small letter "s" meaning the spirit of the believer himself), every one of those spirits, "That confesseth that Jesus Christ is come in the flesh is of God."

The ~~word~~ name "Jesus" speaks of His humanity. He was born of the Virgin Mary, lived on this earth among other men, was crucified, died and came back from the grave. His name means, "Saviour." Anyone who professes Him as Saviour acknowledges that He came in the flesh. But there is more to it than that. The name "Christ" means, "the anointed One of God." This refers to His deity, the eternal ~~one~~ Christ by and through all things were created. So if the spirit of the believer confesses that the human Jesus and the eternal Christ are One, that person truly knows God.

In order to ~~reinforce~~ reinforce what he is saying, John says in the 3rd verse, "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-christ whereof ye have heard that it should come; and even now already is in the world."

There is the test John says will prove who actually knows God and who doesn't.

But where do we actually learn about Jesus? It is from the Bible that Jesus is revealed. All that we actually know of Him is revealed from its pages. So it comes down to what we do with the Bible. Is it just another book that we recognize as literature? Or is it the inspired, inerrant Word of God? How we answer determines much of what we actually believe. We cannot know Jesus Christ unless we have a personal relationship with Him; and we cannot have that relationship if we do not know of Him and about Him; and the only way this is possible is to read of Him, to learn of Him, to study Him as He comes forth from the pages of God's Word.

(Illustration by Louis Talbot from book, "Heresies Exposed")

"The days in which you and I are living are days in which Christians need to know their Bibles, for the only way by which we may know whether or not a system of teaching is of God is by viewing the system through the lens of Holy Writ - reading the system in the light of the Bible and not reading the Bible in the light of the system."

We can only grow and learn as we are willing to let God reveal Himself and His Son through the ~~word~~ Bible. It is from this that we can differentiate between the true and the false.

John now adds in verse 4, "Ye are of God, little children." He acknowledges that those within the church belong to God who truly can pass these tests and he adds his endearing term for them, "Little children." His assurance is, "And have overcome them." Who have they overcome? Those who are unbelievers; those who are the false teachers. The true believer sorts them out and recognizes them for what they are and "overcomes" them. The word for overcome is to have victory, to win out. And the victory is over "Them," and the "them" are ~~the~~ the false teachers, the people of the world who do not belong to the Lord. ~~He is greater than he that is in the world.~~ And how is this possible? John says, "Because greater is He that is in you, than he that is in the world." If Jesus Christ is the Lord and Master of our lives as He should be, He is greater than the master and lord of this life and that is Satan. Jesus said, "I have overcome the world." Satan is the ruler of this world, God permits him that. But Jesus Christ overcame the world by conquering sin and death. Therefore, if Jesus lives in the heart and life of the believer, that believer too has victory over the world simply because of that fellowship, that relationship, that "Joint-Participation" which He shares with Jesus Christ.

Now John says in verse 5, "They are of the world: therefore speak they of the world, and the world heareth them."

Paul writing to his friend and companion Timothy said in his second letter, chapter 3, verses 1 through 5, (read this). Then he adds in the 4th chapter the 3rd and 4th verses, (read these). We must examine what is being said and what is being taught. That is our responsibility as a Christian if we really want to be Christian. All sorts of pagan philosophies and beliefs are being

taught and proposed in our world today. Much of what Paul has said would come to pass is taking place today. We live in an age of enlightenment and people are searching for answers. In order to find those answers they are turning to all sorts of teachings and organizations. Even though John did not know these people in our time by name, he knew they would be with us. These then are the ones of which he writes, "They are of the world!" ~~xxxx~~ meaning of course that they do not belong to God. They are worldly people and the only things they know are of the world and they are not steeped or schooled in the things of God. "Therefore speak they of the world," because this is all they know. "And the world heareth them," because like attracts like. And this applies to Christians as well. A Christian is drawn, or attracted to another Christian because of that similar bond which holds them together. So it is that humanists attract other humanists; atheists other theists and so on.

But John says to the true believer, the person who is truly born-again, born of God, "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." The true test for the believer is "To test the spirits." Check them out, see if they are of God, or of man. Is this person truly a believer? Or is he in fact a pretender? A hypocrite, an actor playing out a role in life which just happens to include some sort of participation in the Christian church?

~~xxxxxx~~ Our response to each circumstance, each encounter of life should automatically be to see if it is of God or not.

(Illustration of little boy on beach asking woman about God to test honesty)

A young lady was lying on a beach in Florida sunbathing when a little boy in swimming trunks, with a towel around his shoulders approached her. He asked her, "Do you believe in God?" She said, "Why, yes, I do." Then he asked, "Do you go to church every Sunday?" Again, she answered "Yes!" Then he asked, "Do you read your Bible every day?" "Yes," she said. "Do you pray every day?" "Why yes," she said again and by now her curiosity was aroused. And finally, the little boy sighed and said with obvious relief, "Will you hold my quarter while I go in swimming?"

This, in an offhanded way is what John was saying to the believer. It is imperative that we make sure that first of all we are in that right relationship with Jesus Christ. And then that we test whether others within the fold are in that right relationship as well. It ~~isn't~~ isn't hearing what we want to hear; or doing what we want to do. But rather, how does this stack up with what God wants from us? And is what we do, what we say, how we live of God? Or is it of man and his worldly teachings and ways? "Beloved, believe not every spirit, but try the spirits whether they are of God," vs 1a.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Thankoffering Sunday November 20, 1983

Th. Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Music Director
Mr. Roland Thompson, Saxophonist
Ms. Molly Cochran, Flutist
David Andrews, Kelly Mangel, Acolytes

+ + + + +
WORSHIP - 11:00 A.M.

Prelude: "Preludes and Choral on 'Nun danket alle Gott'"
Announcements
Who's Who in the Pew
Joys

Prayer Requests

Choral Introit "Let us Make a Joyful Noise" Wagner
Pastor: O Give thanks unto the Lord; for He is good:
for His mercy endureth forever.

*Processional Hymn No. 395 "We plow the fields"

General Thanksgiving No. 396 - (In unison)

Hymn No. 389 "Let All Things Now Living"

Thanksgiving Prayer

Offering and ingathering of Thank Offering
(Mr. & Mrs. Raymond Covert and Family)

Offertory "Praise to God, Immortal Praise" Markworth

*Offering Prayer

Litany of Thanksgiving

Pastor: For what You are to us, O God, creator, sustainer
of our world and all things in it;
Savior, Redeemer of all men who believe and are sensitive
to the inner witness; to You, Father, Son, and Holy Spirit...

People: We give You the thanksgiving of our hearts, the praise
of our lips, and the service of our lives.

PRaise
Pastor: For the beauty and wonder of our world; for the
richness and suitability of our natural environment;
For the unlocked secrets of nature which make life
comfortable, healthy, and pleasing;
For the arts and sciences; for all things that inform
the mind, bring health to the body, and enrich our life....

People: We give You the thanksgiving of our hearts, the praise
of our lips, and the service of our lives.

Hymn No. 392 - (first stanza)

Pastor: For our country and its magnificent past;
for the liberties and rights of each individual;
for the opportunities of self-development and
education granted to our most ordinary citizens;
For growth and understanding between races; for
those whose roots reach back to the beginning of
our history and for those who accents speak of
foreign birth and recent arrival..

People: We give You the thanksgiving of our hearts,
the praise of our lips, and the service of our lives.

Hymn No. 392 (Second stanza)

Pastor: For the religious heritage which formed
our earliest way of life; for the tolerance that
has been a part of our history; for the faith-
ful in prior generations who carried forth the
torch of truth, preaching the Gospel at the
point of personal sacrifice;
For seasons of revival which shaped churches and
gave birth to fresh expressions of faith;
For great men remembered and faithful men for-
gotten, all of whom added spice to the flavor
of the church as it has come to us..

People: We give You the thanksgiving of our hearts
the praise of our lips, and the service of our
lives.

Hymn No. 392 'third stanza)

Pastor: For the salvation initiated by the Father's
love and accomplished by the Son's obedience and
made real to us through the witness of the Spirit;
For the removal of guilt when we have sinned, for
the surmounting of sin when we have resisted the
temptation, and for the direction of our lives
by the Holy Spirit.

For our homes; for wives and husbands, grandparents,
sons, daughters, uncles, aunts, and cousins and
all those special people who seem to be of our
blood because in Christ, we are one with them...

People: We give you the thanksgiving of our hearts, the
the praise of our lips, and the service of our
lives.

Hymn No. 392 (fourth stanza)

Anthem "Praise the Lord, Who Reigns Above"
Wilson, arr.

Scripture: Psalm 136

Sermon: "Thanks Living"

*Hymn 525 "Now thank we all our God"

*Benediction

*Postlude "Versets on 'Old Hundredth" Carol

+ + + + + *Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed

by Mrs. Ann Williams in memory of "Loved Ones"

Serving as Ushers today are: *Richard Mangel,

Don Kingsley, Steve Vargo and Gary Penar.

Nursery will be provided today

> Hospitalized: Mrs. Avida Miller, Dutch Bolam,
Howard Jaillet, ~~OUT~~ ELIE KIAN RUMPF, JUDY BINSER

Virginia Mangel, Marlène Riemer, and Ann Williams

will be visiting the Hospital this week, plus

a "out-in and a non-attending person.

> Today - Election of Elders and Deacons

Monday - 7:30 - Fidelity Bible Class meeting

Monday, Tuesday - - - - Rehoboth ^{Hall} in use.

Wed. - 7:00 - Chancel Choir

Thurs. - We wish you a Happy Thanksgiving and a

chance to be with your family and loved Ones.

> We still need additional men and women to wheel

patients to service at the V.A. Hospital next Sunday

See Bill Pflugh or the Office if you can help. *Tuesday*

> The money taken this Thank Offering will be sent

to four separate American Indian needy places

that have been checked out.

Our Thank Offering Family - Mr. & Mrs. Raymond

Covert, will also be at the door this morning

to greet the Congregation and Visitors.

- - - -

The secret of living is learning to pray.

It's asking our Father for strength for the day!

It's trusting completely that His boundless grace

Will overcome care and each problem we face!

It's walking by faith every mile that we plod,

And knowing our prayers bring us closer to God!

Nominations for Elders and Deacons will be voted on today:

For Elder: Robert Dellen, Sr. and Richard Mangel

For Deacon: Art Carney, Mary Lou Davis, Bruce Fencil

and Lloyd Link.

Explain offering/thankoffering colletcion

Election: Following Benediction, Postlude, congregation is asked to be seated/~~go to hall~~ and Mr. Harry Fry will conduct election

*2-COUPLES FOR TUESDAY EVE. WHEEL CHAIR
SEE BILL PFLUGH.*

Sign book in pew, will know who is who in Pew
Welcome visitors:

Joys:

Prayer requests:

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - NOVEMBER 20, 1994

Prelude

greetings/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

DINNER FOLLOWING CHURCH

HYMN SING- - GOSPEL SINGING/GROUPS

*HYMN

OFFERING/PRAYER

*DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: PSALM 136

SERMON: "THANKS-LIVING" ST. PAUL'S, BUTLER, 11/20/83

*HYMN

*BENEDICTION

*PRAYERS

BILL

JACKIE

THIS 1ST PORTIN IS LOOK AT REMEMBRANCE

LKS 2PAST & WAT G HAS DUN

WE CAN LK BAK & C WAT G HAS DUN 4US

R ANY OF US COMPLETELY DESITUT?? STARV? HAV WE MISSD ANY MEALS??

DON'T WE HAV MUCH,MUCH MOR THAN WE CAN POSSIBLY USE,OR NEED???

(I've OF MAN SINGING IN WHEELCHAIR, WITH NO LEGS)

I R ANY ADVERS CIRCUMS OUR LIVS CAN SAY "THANK GOD"

HE THER GUD TIMES OR BAD:SIK OR WELL:EVN WEN NO PAT ATENTIN

WATEVER CIRCUMS WE HAV CUM THRU WE CAN PRAISE GOD FOR THEM

VERSES 23-24=WORD =REMEMBER/REDEEM IN PSAT TENSE,

BUT ALSO PRESENT & FUTURE TENSE

THINK BOUT THIS SHUD MAK COMPARISONS

(ILUS SNOOPY & "GUD HAV BIN WORS, CUD BIN BORN A TURKV")

OUR LIVS REGARDLES WAT HAV/DONT HAV R FAR BETTR THAN MANY OTHRS

IN THIS WORL

VS 23=LOW ESTAT

VS 24=REDEEM FR/ENEMYS

WAT WAS LOW ESTAT?? WAT WER OUR ENEMIES??

LOW ESTATHELPLES SINNRS B4 A RITUS G

ENEMIES=SIN & DEATH WH/KEEP US GOD

WE WER & R REDEEMD FR/LOW ESTAT,FR/DETH BY & THRU JS XP

WE SHUDB REMIND OF G'S COMPLET LUV THRUOUT ALL LIF

& W/EVERTH HAV,OR C,OR TOUCH,OR HAPPNS 2US

(ILUS OF "THANK YOU LORD FOR LITTLE THINGS")

DO U C G IN ALL OF LIF??

OUR LIVS SHUD BCUM LIVES OF "THANKS-LIVING"

THAT MEANS NOT JUS ONE DAY A YR SET ASID TO GIV THANKS,

BUT DO IT & GIV IT EVR DAY ALL YR THRU

VSS 23-24=4, GIVS FUD 2ALL NOT JUS SUM PEO
 & ALL PEO SHUD GIV THANKS 2HIM
 DO WE GRUMBL/COMPLAIN BCUZ DONT HAV AS MANY CLOTHES AS OTHRS??
 THR R PEO WHO FREE? IN WORL BCUZ NO HAV COAT, LET ALONE CLOSETFUL
 DO WE GRUMBL BCUZ WE ON SPECIL DIET & CANT EAT EVRTH OTHRS DO??
 THER R PEO CANT EAT BCUZ NO FUD, & THER OTHRS NO EAT BCUZ CANT
 NO MATTR WHER LK THER SUMONE WORS OFF THAN ANY OF US
 (Po. ANNE MURRAY & SONG "WE SURE CUD USE A LITTL GUD NEWS 2DAY")
 LB. US JOIN IN THANKING G FOR TH/GUD NEWS HE SENT IN JS XP
 LET OUR THANKS B SHOWN IN LIVING FOR HIM
 LET OUR LIVS B ONES OF "THANKS-LIVING" EVERY DAY
 THE PSALM ENDS-O GIV THANKS UNTO TH/LORD
 & WAT IS TH/RESPONS??? FOR HIS MERCY ENDURETH FOREVER

SCRIP: PSALM 136; SERMON: "THANKS-LIVING"

ON TYP APR EVE 2CANDL BIN LIT BY MOTHER HOUSHOL, FOLLO BY FERV PRAYE
 2 GOD

FAMLY ASEMBL 4HOLIDAY FEAST
 GLO OF TH/CANDLS IS REFLEC IN EYES EA ONE RND TABL
 TH/SAVRY SMEL OF FUD CUM FR/THE KIT MIX W/SMAL BURN CNADLS &
 TH/WINE ON TH/TABL
 NOW HED OF HOUSHOL, USULY FATHR, OR GRANDFATHR ARIS
 OPENS PRAYR BUK & RAISES WINE GLAS AS BGIN 2PRAY & PART PRAYR:
 "BLESSED ART THOU, LORD OUR GOD, KING OF THE UNIVERSE,
 CREATOR OF THE FRUIT OF THE VINE"
 W/CLOS OF TH/PRAYR & BENEDICTIN, EVRONE SIP FR/1ST GLAS WINE
 AFTR HOST HAS WASH HANDS & PRELIM FUD. BIN EATN, ALONG W/NOTHR
 PRAYR, WINE GLAS REFL & YNGES MALE FAMLY MEMBR ASKS:
 "WHY IS THIS NIGHT DIFFERENT FROM ALL OTHER NIGHTS?
 Q? ALL OTHER NIGHTS WE EAT BREAD OR MATZO. WHY TONIGHT ONLY
 ZO? ON ALL OTHER NIGHTS WE CAN EAT ANY KIND OF HERBS.
 WHY TONIGHT BITTER HERBS? ON ALL OTHER NIGHTS WE DON'T DIP
 HERBS WE EAT INTO ANYTHING. WHY, TONIGHT DO WE DIP TWICE?
 ON ALL OTHER NIGHTS WE CAN EAT EITHER SITTING UP STRAIGHT OR
 RECLINING. WHY, TONIGHT DO WE ALL RECLINE?"

THUS BGIN FEAST OF PASOVER IN TYPICL JEWISH HOME
 FURTHER ON IN THAT MEAL FAMLY SING OR RECIR PSALMS 113-118
 THIS CAL=EGYPTIN HALLEL, BCUZ THEZ PS SPK ISR DELIV FR/EGYPT
 HALLEL=PRAS THOU TH/LORD, OR, "A SONG OF PRAIS 2 TH/LORD
 DURING THIS TIME 2MOR GLAS WINE R DRUNK
 AT CONCLUSIN OF MEAL W/DRINK OF 4TH CUP WINE, GRT HALLEL IS
 RECIT OR SUNG

THIS IS PSALM 136
 IF THIS PS WER SUNG IN TEMP IT WAS SUNG BY LEVIT CHOIR & CONG
 CHOIR WUD SING 1ST PART & CONG WUD SING TH/RESPONS
 THIS MORN I WIL RECIT 1ST PART OF VS
 IF U HAV BIBL OR NOT, TH/RESPONS IS=FOR HIS MERCY ENDURETH 4EVER"
 WE WIL GO THRU THIS PS IN 3 STAGES

"Thanks Living"

Scripture: Psalm 136

On typcl eve 2candls bin lit by mothr houshld, foloby
 fev prayr 2 G & fam asembl tabl 4festiv holday feast
 G candls reflec eys ea 1rnd tabl, & smel savry fuds
 cu /kitch mix w/smel burn candl & wine on tabl
 Now hed houshol, usul fathr/grndfathr rise: opn prayr
 buk, rais wine glas as Bgin pray & part prayr=Bles
 art Thou our G, King of univers, Creator fruit of vine
 & w/clos pray w/bendictin, evr! sip 1st cup wine
 aftr host wash hand & prelim fud eatn, lon nothr pray
 glas fil agin & yngst meme membr ask=(Note questins)
 Thus has Bgin feast Pasovr in typcl Jewish home
 furthr on meal, famly recit/sing Pss 113-118
 this kno=Egyptin Hallel Bcuz part spk delivr Egypt
 Hallel=Pras thou L, or A song prais 2 the Lord
 during this time 2mor glas wine drunk & conclusin
 meal w/drink 4th cup=Grt Hallel recit/sung=Ps 136
 This morn our Scrip; if use Templ sung Levitcl choir
 & cong; chnir 1st part, cong sing respons
 Harry & I no colabrat w/music wil recit 1st=cong 2nd
 vss 1-22=For His mercy endureth forever
 1st portin Ps Prais is look of Remembrance
 luk backwrd 2past & tel wat G dun; may noB Jewish, but
 can alko luk bak & C wat G dun 4ea us
 R any us=Destitut? Starv? miss meals? Truth=hav mor
 than we need or cud posibly use
 (Illus man hart in hospital & thank God)
 as ea lk individ livs can we find advers circums &
 say THANK GOD? we mus kno w/us whthr gud/bad times;
 whthr sik/wel; whthr awar Him or not=HE IS THERE
 Sh hav Remem G who bin w/us thru past wat evr bin
 & PRAISE GOD FOR THAT
 vss 23-24=Read Responsivly
 evn tho words=Redeem, Remembr pas tens w/God ther
 is ongo process & we so soon 4get that
 (Illus wat hav U dun 4 me latly Joe)
 2oft atitud 2ward G; we acknow pul thru tuf spot, but
 Wat Hav U Dun 4 Us Lately God??
 Lk vss 23-24=Wat was Psalmist saying here?
 (Illus Pastor Rittenhouse, Otis Sampson & precius poss
 Ps say G reme us low estat & wat was it?
 we sinrs B4 ritous G & no wayB jusfy His site,
 but G remem we dust & in infinit luv/mercy "Redfeme
 us from our enemies
 And who enemies?=Sin & death & we redeem by blud/rite
 of Xp & can no happen any othr way
 We sav fr/spirtul deth by resur Js Xp:pd all, thru
 Him we R redeemed=wat our mos precius posesin?

cannot/mus not B sum materi posesin, & cerenly 2/
 cannot/mus not B anothr persn
 Erthly posesins wil crumbl, decay; evr luv 1 no matt'r
 how clos/dear wil desert us by step out our livs in
 deth or sum othr way=But only Js Xp is Sum1 we can
 cling 2 & hav for all this lif & 4 all eternty
 Vse 25-26=Read Responsivly
 Here lk 2 futur w/Readines
 We prep selvs 2kno He wil provid 4 all our needs=
 vs 25a=Read, & Bcuz this can say=vs 26a
 But hav we truly prep selvs 4 watevr futur br 4th?
 (Illus littl boy & please pass the butter)
 Quest mus ask=Whos voic R we ignoring?
 hear all sort voices clamr our atentin=R we listn
 sobsistrs NBC, CBS, ABC, & nitely bad nus?
 Or R we listning 2 that stil small Voice that says as
 it did so long ago 2 Isa=Read Isa 43:1b-3a, 5a
 Is our lif 1of thanks Living, or is it 1of turmoil,
 confusin Bcuz cannot lk 2 G as suplier of everth?
 Do we grumbl complain no hav many cloths as othrs?
 Ther R peop freez Bcuz hav no coat in worl/no closet
 ful
 Do we grumbl Bcuz specil diet & no eat lik othrs?
 Ther peop cannot eat, no fud, Bcuz phys probs
 No matt'r wher lk, or wat prob we may rais that we seem
 2hav, ther sum1 wors off than we R
 Ann Murray pop singr sing nu song bout all bad th
 hap in worl
 Part words sing=We sur cud use a litl gud nus 2day
 & I sing rite bak 2her wen I hear it=Annie, we hav
 the gud nus, but the worl wil not acpt it
 Let us join in thanks this day 4 that Gud Nus G
 ont in the pern of Js Xp,
 & let that Thanks, be shown in Living for Him
 Verse 1=0 give thanks unto the Lord,
 and wat is the Response?
 For His mercy endureth forever.

"Thanks Living"

Scripture: Psalm 136

~~for the next~~

On a typical April evening two candles have been lit by the mother in the household, followed by her fervent prayer to God and the family assembled at the table is ready for the holiday feast. The glow of the candles is reflected in the eyes of each one around the table. The smell of savory foods coming from the kitchen mixes with the smell of the burning candles and the wine on the table. Now the head of the household, usually the father, or the grandfather rises. He opens his prayer book and raises his wine glass as he begins to pray and a part of that prayer is, "Blessed art Thou, Lord our God, King of the universe, Creator of the fruit of the vine." With the close of the prayer with a benediction, everyone sips from this first cup of wine. After the host has washed his hands and the preliminary food has been eaten along with another prayer, the wine glasses are refilled and the youngest male member of the family asks: Why is this night different from all other nights? On all other nights we can eat bread or matzo. Why, tonight, only matzo? On all other nights, we can eat any kind of herbs. Why, tonight, bitter herbs? On all other nights we don't dip herbs we eat into anything. Why, tonight, do we dip twice? On all other nights we can eat either sitting up straight or reclining. Why, tonight, do we all recline?

Thus has begun the Feast of the Passover in a typical Jewish home. But further on in that meal the family sings or recites Psalms 115-to-118. This is known as the Egyptian Hallel because ~~the~~ part of these Psalms speak of Israel's deliverance from Egypt. The word "Hallel" means "Praise though the Lord" or "A song of praise to the Lord." During this time two more glasses of wine are drunk and at the conclusion of the meal with the drinking of the fourth cup of wine the "Great Hallel" is recited or sung and this is Psalm 136.

This morning as our Scripture we are using this Psalm. If it were used in the Temple it was sung by the Levitical choir and the congregation. The choir would sing the first part and the congregation would sing the response. Since Harry and I didn't ~~collaborate~~ collaborate on putting this to music we will use it without music. I will recite the beginning of each verse and whether you have a Bible or not, the response when I stop is, "For His mercy endureth forever." We will go through this Psalm in three stages and the first stage is verses 1 through 22. (Go through those verses responsively.)

This first portion of this Psalm of Praise is a look of Remembrance. It looks backward to the past, and tells of what God has done. We may not be Jewish but we can also look back and see what God has done for each of us. Are any

of us completely ~~destitute~~ destitute? Starving? Have any of us missed many meals this past year? Have any of us lost our homes? And if we are completely truthful, don't we ~~have~~ all have much, much more than we can possibly use, or need?

(Illustration of man in hospital: A man who was a heart patient in a hospital said, "I can never thank God enough for letting me be flat on my back. For the first time in my life I am looking up to God for His mercy and forgiveness."

As ~~we~~ we each look at our lives this Thanksgiving can we find adverse circumstances for which we can say, "Thank God?" ~~If we truly believe God is with us~~ we must know that He is with us ~~we~~ whether times are good or times are bad; He is with us whether we are sick or well; He is with us even when we are not paying any attention that He is there. We should have the remembrance of God who has been with us throughout all our past, whatever circumstances we may have come through. Praise God for that!

Now let us read responsively verses 23 and 24, and remember the response is, For His mercy endureth forever. (Read these two verses).

In these several verses we see reflection upon present circumstances. Even though the words "remember" and "redeem" are in the past tense here, with God that is an ongoing process and we so soon forget that.

(Illustration of "what have you done for me lately Joe?")

A man named Jose came to his friend Henry to ask for the loan of a large sum of money? Henry had the money so it wasn't a case of being made destitute. Henry said he wasn't sure that he wanted to loan Joe the money. So Joe said to him, "Remember Henry who it was who loaned you money and gave you food so you and your family could survive during the depression? Henry said, "That's right, it was you Joe." And Joe asked, "Who was it who dove in the water after you fell out of our fishing boat and pulled you back to the boat and got you in and you didn't drown?" Henry answered, "That's right, it was you Joe." But then Henry asked, "But tell me, what have you done for me lately, Joe?"

This is too often our attitude before God. We acknowledge that He has pulled us through every bad spot, "But what have you done for us lately God?"

Look at what these two verses tell us, "Who remembered us in our low estate, and hath redeemed us from our enemies."

What was the Psalmist saying here?

(Illustration of Pastor Rittenhouse and ~~his~~ Otis Sampson)

A minister named Rittenhouse was traveling down a certain highway while on vacation and a car going in the opposite direction had a suitcase blow off the top of the car and land on the highway. The driver of the other car never noticed that this happened. Pastor Rittenhouse stopped his car and retrieved the suitcase. He searched through it but the only clue to the owner's identity was a twenty dollar gold piece inscribed, "Given to Otis Sampson at his retirement by Portland Cement Company."

After some extensive investigation and letter writing Otis Sampson was found and contacted. He wrote a letter back stating, "Dispose of the suitcase and all else. But send me my gold piece." And several times in the

letter he referred to the gold piece as "my most precious possession." Pastor Rittenhouse did so, but wrote a letter along with it and told Otis Sampson about his "most precious possession, Jesus Christ." A year later, Pastor Rittenhouse received a Christmas package in the mail. In it was the twenty dollar gold piece and Mr. Sampson wrote, "You will be happy to know ~~ix~~ we have become members of a church. We want you to have this gold piece. I am 74, my wife is 72. You were the first one to tell us about Jesus. Now He is our most prized possession."

The Psalmist says that God remembered us in our low estate. And what was that low estate? That we were sinners standing before a righteous God and could in no way be justified in His sight. But God remembered that we are dust and in His infinite love and mercy "redeemed us from our enemies." And who are our enemies? Sin and death. We are redeemed from sin by the blood and righteousness of Jesus Christ and it can't happen in any other way. We are saved from spiritual death by the resurrection of Jesus Christ. He paid it all, through Him we are redeemed. What is our most precious possession? It cannot and must not be some material possession and it cannot and must not be another person. ~~Reverend~~ Earthly possessions will crumble and decay; every loved one no matter how close or dear will desert us either by stepping out of our lives in death or some other way. Only Jesus Christ is Someone we can cling to and have for all of this life and for all eternity.

Now we come to the last two verse of this Great Hallel; the Great praise to God. The response remains the same. (Read verses 25 and 26 responsively). Here ~~xxx~~ we look to the future and it is with Readiness we do so. We prepare ourselves to know that He will provide for all of our needs, Who giveth food to all flesh," and because we know this we can say, "O give thanks unto the God of heaven." But have we truly prepared ourselves for whatever the future brings forth?

(Illustration of little boy and "Please pass the butter").

During a Thanksgiving dinner a large family was gathered at the table eating the festive meal when the gathering was interrupted by ~~xxx~~ one of the little boys of the family. He yelled loudly, "Please pass the butter." His mother was horrified at his behaviour and immediately sent him to his room. After the meal one of the relatives said that she had made a tape of the conversation and she was going to play it over and over again for her enjoyment in the future because she enjoyed it so much. But the other members of the family insisted that she play it for them right then. During the course of the tape they heard a very quiet and polite voice say, "Please pass the butter." There was no response and everyone went on talking. Again the voice was heard, "Please pass the butter," and again there was no response. All they could hear was their laughter and enjoyable conversation. And then they heard, "PLEASEPASS THE BUTTER."

The question we must ask is, "Whose voice are we ignoring?" We hear all sorts of voices clamoring for our attention. Are we listening to the sob sisters of NBC, CBS, and ABC telling us all of the bad things they predict, or they think? Or are we listening to that still small voice that says as it did to

Isaiah long ago, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God. Fear not: for I am with thee." Isaiah 43:1b-3a, 5a.

Is our life one of Thanks Living, or is it one of turmoil and confusion because we cannot look to God ~~and render the Great Hallel, the Great Praise to Him for anything and everything we have?~~ as the supplier of everything?

Do we grumble and complain because we don't have as much clothes as someone else? There are people in the world who are freezing because they have no coat let alone a closet full. Do we grumble because maybe we are on a special diet and cannot eat everything that everyone else does? There are people who cannot eat because they simply don't have food, and there are people who cannot eat because of physical problems. No matter where we look, or what problem we may raise that we seem to have, there is someone much worse off than we are. Anne Murray a popular singer sings a new song about all of the bad things happening in the world and how it is publicized. The words she sings of a part of that song is, "We sure could use a little good news today." And I sing back to her when I hear it, "Annie, we have the Good News, but the world will not accept it." ~~x***~~ Let us each join in Thanks this day for that Good News God sent in the person of Jesus Christ. And let that "Thanks" be shown in "Living" for Him. "O give thanks unto the Lord," and what is the response, "For His mercy endureth forever."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
First Sunday in Advent November 27, 1983
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Musical Director
Mr. Roland Thompson, Saxophonist
Ms. Molly Cochran, Flutist
David Andrews, Kelly Mangel - Acolytes
+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "Send Down, Heaven, the Just One" Adler
Announcements
Who's Who in the Pew
Joys
Prayer Requests
Lighting of Advent Wreath
*Processional Hymn No. 166 "Let all mortal flesh keep
silence"
*Ascription
*Exhortation
*Confession (In Unison) "Our Heavenly Father, our spirits
turn at this season not only to the coming of thy Son
into history in the form of a babe, but also to thy coming
in thy spirit. We beseech thee. O Lord, to pour thy
spirit upon all who walk in darkness. Grant thy power
to the weak; thy love to those who hate; and thy peace
to those who know only the ugliness of strife, struggle,
and turmoil. If it be thy will, make us instruments of
thy power and love and peace for those who know thee not.
Hear us as we pray, in Jesus' name. Amen."
*Kyrie
*Assurance of Pardon
*Praise
*Pastor: Blessed be the Lord God!
*People: And blessed be His Glorious Name forever
*Gloria Patri
Hymn No. 174 "Lo! How a Rose E'er Blooming"
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer

Offering
Offertory "O Lord, How Shall I Meet Thee?" Bach
*Doxology No. 382
Anthem: "Hail to the Lord's Anointed" American
Scripture 1 John 4:7-12 Folk Melody
Sermon: "Joint-Participation: Brotherly Love"
*Closing Hymn No. 170 "Thou Didst Leave Thy Throne"
Benediction
Postlude: "The Advent of Our King" Willan
+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar have been placed by
Mrs. Margaret McClymonds in memory of "Loved Ones"
Serving as Ushers today are: *Richard Mangel, Don
Kingsley, Steve Vargo and Gary Penar..
Marlene Riemer and Deborah Melton will be at the door.
Hospitalized: *DUTCH RYAN, ELNIE KOSMOWSKI*
Pam Tait and Diane Hollefreund will be visiting the
Hospital this week. They will also visit a shut-in
and a non-attending person.
Monday, Tues and Thurs. Hall is rented
Wed. - 7:00 - Chancel Choir
- - - - -
Don't Stay Away from Church.... Because.....
You are Poor - There is no admission charge.
It Rains - You go to work in the rain.
It is Hot - It is hot on your block, too.
No One invited You - People go to movies without being
begged.
The Pastor Didn't Shake Your Hand - The umpire at the
ballgame never shakes your hand.
We have An Emotional Religion - Did you ever attend
a hockey game?
Your Job Made You Tired - Aren't you glad you have one?
You Have Small Children - Thank God!
There Are Hypocrites - You associate with them every
day. You should be used to it by now.
Your clothes aren't the Latest - We don't conduct
fashion shows.
You Have Company - They have been wondering about
your loyalty anyway. Invite them along or tell them
when you'll return.
You Have Plenty of Time - Are you sure?

"Joint-Participation: ...
 Scripture: 1 John 4:7-12
 (Illus frustrated Sunday School techr=Shutup whil I
 te h U about G's luv)
 Not exact wat J writ 2peop erly ch;but quite likly
 that feel had cros mind
 C experenc difs many areas;wrack fals teach/teachers
 many nu converts need 2B instruc Xpianly withstan He
 resies;many membs no kno propr Xpian conduct
 Thus=J adres basic fundmentl Xpianly=Luv 1 another
 Sed of J wen 2feeb1 2walk,he carry ind ch & alway say
 LITTL CHILDREN,LUV 1ANOTHER. IT IS L'S COMANDMENT
 sectin scrip easly cal=Brotherly Luv wh/shar our
 Joint-Participatin wh/hav Xpian ch
 Sum1 jokly say-cal Sisterly luv,but wen say Br luv
 it mean both bro/sistr:Ex bakwuds preachr & always
 adres cong-Brethren & Sistrern;how cal no import,it
 wat we do w/Scrip,how liv it
 vs 7=J say 2luv 1nothr no inborn trait=erlier Scrip
 spok Cain/Abel & this examp wat inborn traits R
 Selfnes,envy,hatred thez wat hav inborn us,but overcu
 only thru kno G
 J say Xpian,persn truly born of G,Bgin 2luv Bcuz
 kno G & that 1 side of coin: conversly J say=====
 vs 8=This stament as J say is not Tru=G is Love
 2say this is 2mak G abstractin 4 luv is abstractin
 & non-persnl
 word 3luv in Gr w/out articl & wat J actul say=G has
 esenc,natur,charactr of Luv & wud read=G in His
 natur is love,4 G's natur is 2B luvng
 J say persn suposed Blievr,duznt sho luv,realy duznt
 kno G,Bcuz it natur=esenc of G 2sho 4th luv
 wat contras tween G/man? natur man not 2 automat
 lu othr peop;but wen persn truly ch of G,persn kno
 G's natur wh/luv & child Bgin sho 4th G's natur lif
 Hav thus describ compar tween naturl man & newly
 born man J spk G's demonstratin this luv completly
 Vss 9-10=Say lityfly-In our case,our situatin G gav
 evidenc His luv 4creatin=othr words=G act histry 2
 sho His luv-But jus wat do? Key word vss=SENT
 bak histry bout 2800 yr N part Palstine,N tribes clos
 2 Ninevah wer tramp1,invad armys Asyria;suftr terblly
 Bcuz this in everday/spirtul livs
 Sevrl kings Asyria brutly overrun Is,destroy,loot,kill
 Midst destructin stud man G,a proph named Isaiah
 He saw darknes,despair peop liv;but G inspir & spok
 o time 2cum futur wh bring lite our dark=Isa 9:2
 Isa spk that wh G wil send 4th & say=9:3-5=READ
 He 4see time wen enmy gon;wen capt/king hav depart
 past is slavry,instru war gon;sword brok burn & victr

won lik Gideon at Midian & peop can rejoice 2/
 Wat wil hap 2bring gloom in2 Joy? 9:6-7=READ
 Isa pt out very regin wher Asyrian army brot deth
 destructin wud B 1st 2rejoic in birth/minstry Js Xp
 Js aud walk mong peop,minstr ther need & sho luv G
 wondrful way;wudB counse1r 2them;wudB G in flesh;
 wud sho etemty restor w/G;& 1finl day wud reign as
 Prince of Peace
 Isa spok this;prophecy it,but nevr got 2C any of it
 but succed genratins his peop did get 2C,unfortnatly
 4mos them no kno wat seeing,& no Bliev Js their Mess
 But that no altr fact this wat J writ bout
 He is tel how G fulfil prom & =vss 9-10=READ
 Word=PROPTIATIN pt out previus scrip fr Gr=HILASMOS
 means=SATISFACTIN
 Js was/is satisfactin B4 G 4 our sins;Js satisfy de-
 mands riteous G sin B paid 4,thus mak posib 4man 2B
 redeem,saved fr penalty sin wh=sp deth,sep fr God
 This was purpos of G"sending" Js Xp in2 the world
 (Illus Bilbord Baton Rouge,La &=IT'S YOUR MOVE)
 How do we respond 2this?
 G sent His Son,if hav respond 2wat G offr thru Him=
 Salvatin,then wat our nex move?
 Jn giv anser in vss 11 & 12=READ
 Our respons 2 God shudB that as we hav bin sho luv
 thru Js Xp,we shud luv othrs in return
 We notB ask 2do sumthin wh easy,bcuz it isnt
 It extremly dif 2luv 1 another,& sumtimes closr we R
 2sum1 hardr it is 2return ther luv
 But we Bcum so busy liv individ livs we dont tak prop
 time 2 luv or 2 expres it
 (Illus salesman phone wif,hang up=she say=I luv U)
 & dont this lik us?
 We hear wat G has dun,we talk 2Him,we kno wat He want
 fr us,but turn way fr Him & miss Him say in midst our
 situatin may find selves=I LOVE YOW
 J remind us=Vss 9-10=READ
 Now G say=IT'S YOUR MOVE"
 And how do we respond?
 J tells us=vs 11=READ
 G has sed & continues to say,"I LOVE YOU"
 Can we in turn by word & deed shar that same mesag
 w/othrs & luv one another?

"Joint-Participation: Brotherly Love"

Scripture: 1 John 4:7-12

(Illustration of frustrated Sunday School teacher)

A Sunday School teacher was very exasperated at the complete inattention of her class. ~~She~~ "Will you shut up while I teach you about God's Love," she shouted.

This is not ~~what John was writing~~ just exactly what John was writing to the people in the early Christian Church. But it is quite likely that feeling had crossed his mind. The church was experiencing difficulties in many areas. I was wracked with false teachings and teachers and John was writing to put these heresies down; it had many new converts who needed to be instructed in Christianity so they could withstand the heresies which were so rampant; and it had many members who didn't know what proper Christian conduct was. Thus, this particular portion of Scripture addresses itself to the basic fundamental of Christianity and that was and is, "Loving one another." It has been said that when John was very aged and too feeble to walk, he was carried into the church for services. He is supposedly have always said, "Little children, Love one another. It is the Lord's commandment,"

This section we can very easily call, "Brotherly Love" which we share in our "Joint-Participation" which we have in the Christian church. Someone has said to me jokingly that this should be called, "Sisterly Love" because that would be out of the ordinary and grab more attention. But entitled "Brother Love" it covers both and if you feel the need you may call it ~~whatsoever~~ "Brotherly And Sisterly Love" or whatever you like. The content is still the same and the name is not that all important.

John begins by stating, ~~Whatsoever we love~~ Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." Verse 7.

John is saying that ~~the~~ loving one another is not an inborn trait. He spoke of Cain and Abel in an earlier portion of this ~~Scripture~~ letter. That is an example of what is inborn in each person. Selfishness, envy, hatred, these are the in-born traits in each person. But those traits are overcome only through knowing God. John says that the Christian, the person truly born of God, begins to love because he knows God. That's one side of the coin.

But conversely John says, "He that loveth not knoweth not God; for God is love." verse 8.

As this statement stands in John's letter it is simply not true because ~~to~~ say "God is love," is to make God an abstraction, for love is an abstraction and non-personal. The word for love in the Greek is without the article and so what it is actually saying is that God has the essence, the nature, the character of "Love." It would read, "God in His nature is love," for God's nature is to be loving.

So John is saying that the person who is supposedly a believer and doesn't show love, really doesn't know God, because it is the nature, the essence of God to show forth love. So there is the contrast between God and man. The nature of man is not to automatically love other people; but when that person truly is a child of God, that person begins to know God's nature which is to love and ~~that~~ that child begins to show forth God's nature in his life.

Having thus described this comparison between the natural man, and the newly born man John speaks of God's demonstration of this love in a complete form.

He writes: "In this was manifested the love of God toward us, because that God sent His only Begotten Son into the world, that we might live through Him."
"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." Verses 9 and 10.

John says literally, "In our case, in our situation God gave evidence of His love for His creation." In other words, God acted in history to show His love. But just what was it He did? The key word in these two verses is the word, "Sent."

Back in history about 2800 years ago in the northern part of Palestine two of the northern tribes which were the closest to Ninevah were invaded and trampled by the armies of Assyria. They were suffering terribly because of this both in their everyday lives and spiritually. Several kings of Assyria had brutally overrun Israel destroying, killing, and looting. In the midst of this ruin and destruction stood a man of God, a prophet named Isaiah. This man saw the darkness and despair in which his people were living. But inspired by God he spoke to them of a time to come in the future which would bring light out of that darkness. And so it is that we read in his book, the 9th chapter the second verse, "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

Isaiah is speaking of that which God will send forth and he also prophesies, "Thou hast multiplied the nations and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle ~~xxx~~ of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire."

Isaiah foresees the time when the enemy has gone, when captains and kings have departed. In the past is slavery, the instruments of war are gone, the swords are broken and have been burned as in a fire and the victory is won like Gideon on at Midian and the people can rejoice. What will happen to bring their gloom into joy? Isaiah writes in the 6th and 7th verses:

"For unto us a ~~xxxxxxxxxxxx~~ child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called, wonderful, counselor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of His igvernem~~it~~ and peace there shall be no end~~u~~ upon the throne of David, and upon His kingdom, to order it, and to establish~~it~~ with judgement and with justice from hence~~forth~~ even for ever. The zeal of the Lord of hosts will perform this."

Isaiah is pointing out that the very region where the Assyrian armies brought death and destruction would be the first to rejoice in the ~~birth~~ birth, and ministry of Jesus Christ. Jesus Christ would walk among the people, minister to their needs and show them the love of God in a wonderful way; He would be a Counselor to them; He would be God in the flesh; He would show them eternity restored with God; and one final day He would ~~bring~~ reign as the Prince of Peace Isaiah spoke of this; prophesied about it, but didn't get to see any of it come to pass. But succeeding generations of his people did get to see it, but unfortunately for most of them they didn't know what it was they were seeing, and they didn't believe that Jesus was their Messiah. But that doesn't alter the fact that this is exactly what John was writing about. He is ~~saying~~ ~~what~~ ~~xxxxxx~~ telling how God fulfilled that promise and "Sent His only begotten Son into the world that we might live through Him." And, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." verses 9b-10.

The word "propitiation" as we pointed out in a previous Scripture ~~xxxxxx~~ is from the Greek word "Hilasmos" which means, "satisfaction." Jesus was ~~the~~ and ~~is~~ the "satisfaction" before God, for our sins. He satisfied the demands of The Righteous God that sin be paid for thus making it possible for man to be redeemed, or saved from the penalty of sin which is ~~death~~ spiritual death and separation from God. This was God's purpose in "sending" Jesus Christ into the World.

(Illustration of billboard in Baton Rouge, Louisiana).

Robert White of Advance, Missouri tells of a billboard he and his wife saw along Interstate 10 near Baton Rouge, Louisiana. It stands high above the city as you approach it. It ~~is~~ is a picture of Jesus ~~Christ~~ ~~xxxxxx~~ Christ hanging on the cross of Calvary and His head is bowed. Underneath the picture is the caption in bold letters, "IT'S YOUR MOVE."

How do we respond to this? God sent His Son, if we have responded to what God has offered through Him, salvation, then what is our next move? John gives the answer in the 11th and 12th verses of this Scripture:

"Beloved, if God so loved us, we ought also to love one another.
No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us."

Our response to God should be that as we have been shown love through Jesus Christ, we should love others in return. We are not being asked to do something which is easy, because it isn't. It is extremely difficult to love one another and sometimes the closer we are to someone the harder it is to ~~love~~ return their love. But we become so busy living our individual lives that we don't take the proper time to love or to express it.

(Illustration of salesman calling wife and her reply when he hung up)

A salesman called his wife from a pay phone from a distant city. He talked to her for a while getting the news about the family and the household while he was away, then he said good-bye and replaced the receiver. He started to step out of the phone booth when the phone rang. He answered it expecting the operator to inform him to ~~draw~~ of extra charges. Instead, the operator said, "I thought you'd like to know. Just after you hung up, your wife said, 'I love you.'"

And isn't this like us? We hear what God has done, we talk to Him, we know what He wants from us, but we turn away from Him and we miss Him saying in the midst of any situation we may find ourselves, "I Love you."

John reminds us:

"In this was manifested the love of God toward us, because that God sent His only Begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." Verses 9 & 10.

Now God says, "It's your move." And how do we respond? John ~~says~~ tells us:

"Beloved, if God so loved us, we ought also to love one another." Verse 11. God has said, and continues to say, "I love you." Can we in turn by word and deed share that same message with others and love one another?

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Second Sunday in Advent December 4, 1983

The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Musical Director
Mr. Roland Thompson, Saxophonist
Ms. Molly Cochran, Flutist
Amy Vargo and Sally Vensel - Acolytes

+ + + + +
ORDER OF WORSHIP - 11:00 A.M.
Prelude "'At the Coming of Christmas' with Variations"
Balbastre

Announcements
Who's Who in the Pew
Joys

Prayer Requests

Lighting of Advent Wreath

*Processional Hymn No. 168 "Come, Thou Long-Expected Jesus"

*Ascription

*Exhortation

*Confession (In Unison) "Almighty and Eternal God, who
didst create light and life, even as we come to you we
must hide ourselves from thee in shame. Our thoughts,
words, and deeds are dark shadows upon us. Like the
men of old, we have strayed from thy ways, losing sight
of thy light. Thou who came as light into our dark world,
we have failed in times past to perceive thee. We ask
therefore, that we may come to your light in true faith
and repentance, through Jesus the Light. Amen."

*Kyrie

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri

Hymn No. 177 "Good Christian men, rejoice"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer

Offering

Offertory "Cleanse Me" Kathy Curry, Molly Cochran,
Rol Thompson

*Doxology No. 382

Anthem: "Only a Baby Came" Sleeth

Scripture 1 John 4:13-16

Sermon "Joint-Participation: The Bond With God,"

*Closing Hymn No. 199 "Redeeming Love"

Benediction

Postlude: "Good King Wenceslas" Fedak

+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar have been placed by

Mr. John Snow in loving memory of "Wife" Sara.

Serving as Ushers today are: Dan Bosko, Dave McMillin,

Mrs. Ann Williams will greet the Congregation at the

Hospitalized: Mrs. Ann Weitzel, Vivian Marburger door.

Our deepest Sympathy to Family and Friends of Phil Crouse

Dan Bosko, Carl Vinroe, and Bill Pflugh will be

visiting the Hospital this week, plus visiting a shut-

in and one non-attending person.

Our Congratulations on the Birth of a daughter to

Mr. & Mrs. Bob Dellen, Jr. Nancy is out of Hospital.

Flowers are needed the next couple of weeks fill in

Chart in back of Church (in Narthex).

Monday - Women's Mary Prugh Circle Christmas Dinner

in Rehoboth Hall.

Tues and Thurs. - Hall is rented

Wed. - Council Meeting at 7:00 P.M. New members also

invited.

Thurs. - 7:00 P.M. Chancel Choir (Dec. 8)

Mon - 7:30 - Activities Committee meeting at Church

New Directories have arrived. those that participated

can pick them up after the Service today in back of

+ + + + + church.

(tear off and placed in Offering plate)

How Many Poinsetta's (at \$5.25 each)

Donor IN MEMORY OF

Will take it with you Will leave for a shut-in

Poinsetta's will be on Altar 24th
and 25th

Joint-Participation: The Bond with God
Scripture: 1 John 4:13-16

In cal-⁴postl of luv; as read thru lettr Bliev can red:
e¹nc this luv J alway talk/writ bout=luv=G's luv
had pt out =G is luv=not gramatclly corect Bcu luv
is abstractin & G no abstractin
J s =G esenc,natur,character of luv;this sectin J
carry thez thots 1 step furthr
vs 13=J wil clos this sectin w/simlar word,but meanin
wilB sumwat diff

This vs J spk asur Xpian has mutul dwel 2gethr
Gr=DWELL=MENO,mean=2abid,remain,stay
nothr examp reciprocity wh/J striv sho unique relat-
ship Blievr has w/God
persn plac Blief Js Xp as Sav & wen duz,H Sp cum in2
hart/lif persn & abides,remains,stays,dwells ther &
this provid=Jt-Participatin wh/Blievr has w/God
This esctin scrip J deal 1nce agin w/Trinty,the F,
The Son, The Holy Spirit

so brief:he say=We kno,(or hav knowledg of)we abid,
we reamin,we stay in G,& G remains,abids,or stays in
us,Bcu G has givn us His H Sp 2direc,lead,guid us &
let us shar things of G 4 our livs as Blievr

This uniq relationship dif underst perhaps but 1 which
shuc bring joy 2 hart of Blievr
(Illus SS clas & identfy picturs=Wat G join let not)
This esenc wat J say;only cud ad relationship tween G &
Blievr is 1 wh/no1 can pul apart=no human can do
Vss 14 & 15=Not only duz Blievr hav specil relationship
w/H Sp,but specil relationship w/Js Xp
w/statment J cum 2pt has sot 2bring out sinc 1stchap
Read cahp 1 verses 1-4

t s opn statmen spk own persnl ey-witnes acct of
Js Xp=J had seen,talk,shar minstry;had privileg 2
everthin Js sed,dun,gon thru

This 4th chap thez vss say 1nce agin he bin privil
2C,2observ erthly minstry Js Xp
But now say sinc thez Blievr had specil relationship
w/G & wer privil as wel 2C,2lk w/mind ey & w/harts
at Js Xp

wer abl 2Bhold Him,& kno Him 2B S of G,2nd Trinty
And 1nce agin Bcu this relationship,this Jt-Participatin
G dwel in them & they in God

But this wasnt jus 4thoz peop,but 4us as wel
Also J pt out Js cam flesh,2reinforc doctrin Deity
of Js Xp

now J say all this,clos sectin Scrip wit words
16th vs=And we hav known & Blieved the luv that God
hath for us.

Here J combin word=known/Blieved
This plac knowledg,or understand alongside faith &
this ~~xxx~~ wat basic xpianity is made of
I¹ not only kno bout coming Js Xp,but it underst
purpos was of His cuming & then act upon it,accept
as Lord & Saviour

But 1nce agin 4any1 ~~xxxxxxx~~ 2underst J add=G is luv
he that dweleth in luv dweleth in G & G in him.
G's purpos al this simply bring evr persn 2Self
G no wil any1 shud perish,but worl thru Him,Js Xp,
G in flesh wud B saved

This esenc of G,His natur,His character,His luv
Wat was that luv?

(Illus scuprtor & marble-Luv wrot this)

We can say this exact wat G did in Js Xp,
was His luv wrot incarnatin=G in flesh,but wat that
luv all about?

(Illus old timr,gr canyon & sumthin musta hpn here)
Sumthin did hpn here,ther no doubt bout it

but sumthin also hpn histry 2M yrs ago
Wat was it? Do U kno? Can U C it & Bliev it?

(Illus boy & circusparade)

This lad typical so many at Xmastime

All they C of Xmas R trees,lites,toys,decoratins,
Xmas carols,

They no realy C Xmas wh/Xp child B born humbl stabl
2B sav of worl

All they C is parad & they mis real mean of Xmas
Wat do U C?

Wat wil we B abl 2 actuly say we saw wen this Xmas
is histry?

Can we say, "I hav seen Xp?"

Ce we say lik J=We hav seen & do testify that the
Father sent the Son 2B the Savior of the world
& we hav known & Blieved the luv that G hath 2us
G is luv & we that dwel in luv, dwel in G,& @ in us

"Joint-Participation: The Bond With God"

Scripture: 1 John 4:13-16

John was called "the Apostle of Love." As we read through this letter I believe we can readily see the evidence of ~~xxx~~ the truth of this nickname. Last week we looked at the evidence of this love that John is always talking and writing about. That love as John saw it was that God is love. We had pointed out that to say "God is love" is not actually grammatically correct since the word "love" is an abstraction and God is not an abstraction. But what John was actually saying was that God is the nature, the essence, the character of Love. So in this section of Scripture John carries ~~xxx~~ these thoughts of love one step further.

John begins by stating in verse 13, "Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit."

John will close this portion of Scripture with similar words, but the meaning at that point will be somewhat different. In this verse John is speaking of the assurance the Christian has of ~~xxxxxxxxxx~~ a mutual dwelling together. The Greek word for dwell is "MENO" and it means "to abide, to remain, to stay." It is another example of reciprocity which John is striving to show is the unique relationship a believer has with God. The person places his belief in Jesus Christ as Savior and when he does this the Holy Spirit comes into his heart and life and "abides there, remains there, stays there and this provides the "Joint-Participation" which the believer has with ~~xxxxTrinityxxx~~ God. In this section of Scripture John is dealing once again with the Trinity, the Father, God, the Son, Jesus Christ, and the Holy Spirit. So in brief, in this verse he says that "We know," or we have knowledge about this, "That we abide, we remain, we stay in God, and God remains, abides, or stays in us, because God has given us His Holy Spirit to direct and lead and guide us and to let us share the things of God for our lives as believers." This is a unique relationship, difficult to understand perhaps, but one which should bring joy to the heart of the believer.

(Illustration of Sunday School class and identifying pictures with Bible verses: A Sunday School teacher was showing pictures to her class and she asked them to identify the picture with an appropriate Bible verse. She showed them a picture of two children with their arms around one another. A little girl answered, "I know, it is "Dove one another." She showed another picture and it depicted a little girl listening to her mother. Another child answered, "Obey your parents." Then she showed a picture of two boys pulling ~~xxxxxxxxxxxxxxxx~~ on a cat. One had the front paws and head, the other had the back paws and the tail and they were both pulling in opposite directions. No one could think of a verse for some time and then one ~~sixteen~~ little boy raised his hand and answered, "What God hath joined together let not man pull apart."

This in essence was what John was saying. Only we should add that the relationship between God and a believer is one which no one can pull apart. At

least no human can.

Now that John has once again reinforced the relationship of the Holy Spirit in the life of the believer he states in verses ^{14 & 15} ~~14~~, "And we have seen and do testify that the Father sent the Son to be the Savior of the world." Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."

Not only does the believer have a special relationship in the Holy Spirit, he also has a special relationship to Jesus Christ. With this statement John has come to the point he has been seeking to reach from the very beginning of this letter. If we look back to the first chapter we read in the first 4 verses, (read these).

In this opening statement he speaks of his own personal eye-witness account of Jesus Christ. John had seen Him, he had talked with Him, he had shared His ministry, he had been privileged to everything which Jesus had said and done and gone through. Now in this 4th chapter in these two verses he is saying once again that he had been privileged to ~~the~~ see, to observe the ^{earthly} ministry of Jesus Christ. But now he is saying that since these believers had this special relationship with God, they were privileged as well to see, to look with their mind's eye and with their hearts at Jesus Christ. They were able to behold Him and know Him to be the Son of God, the Second part of the Trinity. And once again because of this relationship, this ~~Joint-Participation~~ "Joint-Participation" God dwelled in them and they in God. But this wasn't just for those ~~the~~ people, but for us as well. And also John is pointing out that Jesus came in the flesh, to reinforce the basic doctrine of the Deity of Jesus Christ. So now that John has said all of this he closes this section of Scripture with the words in the 16th verse, "And we have known and believed the love that God hath for us."

Here John combines the words "known" and "believed." This is placing knowledge or understanding alongside of faith and this is what basic Christianity is made of. It is not only knowing about the coming of Jesus Christ, but it is understanding what ~~that~~ the purpose was of His coming and then acting upon it, accepting Him as Lord and Saviour.

But once again in order for anyone to understand this John adds, "God is love; and he that dwelleth in love dwelleth in God, and God in him."

God's purpose in all of this is simply to bring every person to Himself. God isn't willing that any one should perish but that ~~the~~ world through Him, through Jesus Christ, God in the flesh would be saved. This is the essence of God, His nature, His character, His LOVE. And what was that love?

(Illustration of ~~sculptor~~ sculptor with obscure piece of artwork)

In Europe a crew of workmen were repairing a cathedral. They were working against the very high ceiling in the dim recesses of the highest point of that building where no human eyes could actually discern what was there.

As they worked high on ~~xxxxx~~ their scaffold they uncovered a piece of art. As they cleaned it off and dusted it they soon discovered that the deft and talented hand of an artist had chiseled and carved out of a piece of marble the head of a young woman, perfect in every detail. They tried to find out who did it, how long it had been there, and so forth but couldn't find any of the ~~xxxxx~~ history of it. All they were able to learn was what the artist himself had carved underneath. His message was simply - "Love wrought this."

We can say that is exactly what God did in Jesus Christ. It was His love that wrought the incarnation - God in the flesh. But what was that love all about?

(Illustration of old timer and view of Grand Canyon)

Some years ago an old pinneer travled west. He came to the grand canyon and looked at that vast scene stretching before him. Looking at that vast ~~xxxxx~~ canyon one mile down, eighteen miles across and more than a hundred ~~xx~~ miles long, he ~~xxx~~ is said to have wagged his head from side to side and muttered out loud, "Sumthin musta happened here!"

Something did happen there, there's no doubt about it. But something also happened in history around 2000 years ago. What was it? Do you know? Can you see it and believe it?

(Illustration of boy and circus parade)

Back during the depression a family in the midwest was struggling like many others to make ends meet. They couldn't afford any luxuries because the father only made enough to keep bread on the table and meet their houserent. One day the news came that the circus was going to come to town and it would cost a dollar to get in. The little boy came running home from school to tell his mother and dad the good news. His dad told him that he didn't have the money to buy a ticket for him. But he told the boy that if he would go out and do odd jobs and try to raise fifty cents, he would try to give him the other fifty cents. Well the boy worked at all sorts of odd jobs and finally he had the fifty cents, because he had never seen the circus before and he was excited to go. A few days before the circus came to town his father gave him the fifty cents he needed and the boy rushed downtown to buy his ticket. Excitedly he waited for the day to arrive when the circus came to town and finally the day came. He rushed downtown to see the parade as it went by. The animals, tigers, elephants, horses and the clowns all thrilled him as he watched them go by. A clown came dancing over to him and the boy placed his ticket in the clown's hand. He watched all of the parade go down the street to the big circus tent. ~~xxxxxx~~ When the parade was over he rushed home to tell his dad that he had been to the circus and how much fun it was. His dad was surprised that he was back so soon and he asked him to tell him all about it. He told of the animals and the clowns and how much fun it all was. The father gathered his son in his arms and he said, "Son, you didn't see the circus, all you saw was the parade."

This lad is typical of so many at Christmastime. All they see of Christmas are the trees, the lights, the toys, the decorations, the Christmas carols. They don't really see Christmas which is the Christ-child being born in a humble stable to be the Saviour of the world. All they see is the parade and they miss the real meaning of Christmas. What do you see? What will we be able to say we actually saw when this Christmas is history? Can we say, "I have seen Christ?" Can we say like John, "We have seen and do testify that the Father sent the Son to be the saviour of the world. And we have known and believed the love that God hath to us. God is love; and we that dwell in love, dwell in God, and God in us?" *VERMES 14 815*

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Third Sunday in Advent December 11, 1933
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Musical Director
Mr. Roland Thompson, Saxophonist
Ms. Molly Cochran, Flutist
Amy Vargo, Sally Vensel - Acolytes

+ + + + +
ORDER OF WORSHIP - 11:00 A.M.

Prelude "Noel 'Or, dites-nous Marie" Chauvet
Announcements

Who's Who in the Pew

Joys

Prayer Requests

Choral Introit

Lighting of Advent Wreath

*Processional Hymn No. 169 "O Come, O Come, Emmanuel"

*Ascription

*Exhortation

*Confession (In Unison) "Almighty God: We confess ourselves unworthy of Thine unspeakable Gift. We have not loved Thee as we ought; nor have we always been loving to one another. We have lived in selfishness and worldly pride; and the good gifts Thou has bestowed upon us; we have not used to relieve the burdens of others. Pardon and blot out our offenses; through the incarnate life of Thy Son Jesus Christ. Amen."

*Kyrie

*Assurance of Pardon

*Praise

*Pastor: Blessed be the Lord God!

*People: And blessed be His Glorious Name forever

*Gloria Patri

Hymn No. 203 "All My Heart Today Rejoices"

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit

Pastor: Let us Pray

Prayer

Offering

Offertory "Pastoral Symphony" from Messiah - Handel
Doxology No. 382

Installation of Elders and Deacons and Church Officers

Anthem: "Mary on a Mountain" Carter

Scripture 1 John 4:17-18

Sermon "Joint-Participation: Dwelling In Love and God"

*Closing Hymn No. 184 "Hark! the Herald Angels Sing"

Benediction

Postlude "Lullay, Thou Little Tiny Child" Anonymous

"Christmas Bell Carol" Anonymous (Ukraine)

+ + + + + *Congregation Standing + + + + +

The Lovely Flowers on the Altar have been placed by

The Women's Fellowship to the "Glory of God"

Serving as Ushers today are *Mary Lou Davis, Peg

Nazaruk, Sandy Sheppeck, and Gloria Walker.

Elder and Mrs. Mike Nazaruk will greet the Congregation

and Visitors at the door this morning.

Mon, Tues and Thurs. - Rehoboth Hall is being used.

Wed. - Chancel Choir - 7:00 P.M.

Thurs. - Christmas Luncheon for the Mary Martha Circle.

Helen Sheppeck will serve as Hostess. *HOME*

> Hospitalized: Mrs. Ann Weitzel, Mrs. Elsie Kornrumpf-
BCMH. Mrs. Vivian Marburger - Cleveland Clinic

> RECREATIONS, the singing group which was here this
summer, will perform their Christmas concert on Tues.
December 20. Invite your friends and family and make
an effort to hear them. *7:30*

> We will be carolling on Thursday, December 22. Anyone
from the congregation is invited to join in the fun of
this special event. Following the singing we will
meet at the church for refreshments and fellowship.
Come and join the fun, it will make your Christmas
brighter. *MEET AT CHURCH 6:45*

POINSETTA'S WILL HAVE TO BE ORDERED SOON - PLEASE GET
YOUR INFORMATION INTO TO BEA NOW. Price is \$5.25
Write it on a slip and put it in the offering plate
with details.

I would like to thank everyone for their cards, and
prayers for Phil. It shure meant a lot to us.

--Mrs. Philip Crouse

Joint-Participation: Dwelling in Love and God
Scripture: 1 John 4:17-18

J has spokn of Brothrlly Luv,& Th Bond W/God,wh-is luv
& w adre self 2wat th/luv shud mean hart/lif Bliev
vs 7a=2underst wat J talk bout need mean=Perf/Boldne.
PEREECT=Gr=TELIOS=that wh/complet,brot 2 fulnes
BO VESS=Gr=PARRHESIA=fearlesnes,franknes,opnes,confi
So J say=Our luv complet,brot 2fulnes & we hav fear-
lesnes,a confidenc in the day of judgement
J striv emphasiz th/Bliev duz no need 2stan B4 G at
judgment seat w/fear

As gro luv,luv G want 4us,& want us 2hav,His luv,we
hav confidenc BcuZ this luv wh/G has givn

Now why wud we hav this confidenc? This boldnes?
vs 17b=J giv 2Bliev the things of Js Xp in his life
As He is=Js,so R we in this world

Js cam & liv lif we R liv & sho how cudB dun
We cannot emulat His completly sinles lif,but can
striv 2liv as He did & 4this G wil giv us His compl
luv,& the confidenc 2kno we Blong 2Him & He 2us
We dwel Him this lif,He in us,but also in eternty
This sumthin 2B grasp by Bliev & 2rest secur in
It JOY 2eling 2,to hang on2 wen lif seem 2hav sur-
round us & ther no wher 2turn

Can alway fal bak on that specil luv G givn 2worl
wh/ours 4ever Scottish

Geo Matheson blind preachr wrot hymn weding of sistr
Sed 4stanza writ les 5min,dictat by iner voice,
wrot-O LUV THAT WILT NOT LET ME GO,I REST MY WEARY
SOUL IN THEE

This mesag J seek 2convey & this mesag need 2hav
in our livs & that is=Luv of G ours & wil nevr let
a go Or depart fr/us 4this lif & 4all eternty
vs 18=Ther that word Perfect agin;Wat J say here?
Pehhps need analyze Perfect mor closly

May recal bak Serm Mt,chap 5 Mt Js spok"perfect"
vs 48=READ=Here standard G set B4 thoz who wil B His
1nce agin need ad th/word no imply we wil B sinles
this lif

Wat Js say=G demands of a Bliev a lif that complet
a lif brot 2its fulnes,

Anythin les is Bneath G's standard 4us
Spiritul perfectin duznt cum automaticly,musB work
at,sof aftr,strugl with & this goal work/striv 4
But ther mor 2it than this & J pt out=Perfect Luv
casteth out fear.

er duz perf luv cum from? Wat this perf luv J
talk bout?

2underst mus ix G's reviatin sell in word
Heb 2:9-10=READ=authr pt out purp G decred 4 Js Xp
Says=Js cam erth as man,this mak litl lowr th/angls
BcuZ they hvnly Beings & hav no erthly existenc
rp His cum 2erth was 2sufr deth.

Autr say=FOR IT BCAM HIM,& the HIM is G;IT BCAM OF
G WHO GREAT EVERTHIN. IN TH PROCES OF MAKING IT POSIB
4M. / PEOP 2BCUM HIS CHILDREN,2MAK THE CAPTAIN OF THEIR
SALVATIN,JS,PERF THRU SUFFRINGS

He duznt mean that Js was no pfrf;jus mean His erthl
lif,salvatin had 2B perfectd,made complet,fuflilled
thru His deth & suffring

So wat authr Heb,J say is one and same
Js perf luv,& this luv cast out fear

Wat is it that feared? It is deth

Any1 who no kno Js Xp as L & Saviour has naturl
fear of deth;deth unkno,no understud,& ther4 caus
fear

Lk wat J add=BCUZ FEAR HATH TORMENT

that wh/no understuf,especil that wh/canot C,or com-
plet expl caus fear

So J say wen persn has perf luv,wh/salvatin thru Js
Xp,that persn has fears remov

May no lik spk deth/dying,but Scrip say=IT IS AP-
POINTED UNTO MAN ONCE TO DIE

No escap it,but can hav reassuranc that as Bliev,wen
we dy we go in2 presenc of L Js Xp

THERE is perf luv J striv 2explain

This assuranc of eternty w/L remov fears of deth &
the grt Byond fr/hart of Bliev,BcuZ as J say=
PERFECT LUV CASTETH OUT FEAR.

We can & shud rejoic in fact G so luv world,that He
ge His only Bgoten Son,that whosoever Blieveth in Him
sh 1 not perish But hav everlasting life

This shudB our joy in all of lif,& especily this tim
of yr

(I11us C B DeMille,crucifixion scene=K of Kings)

Js Xp came in2 the world born as a King, but not re-
cogniz as such

Liv as King,peop no acept ru2e in livs; dy & proclai
then as King,but ros fr/grav & went 2B w/Fathr &
ther 2reign as King of Kings & Lord Of Lords, 4 all
eternity.

Js Xp ix was & is 2B the King of hearts;all hearts.
This wat J say=vs 17, & add=AND IN THE WORLD TO COME

"Joint-Participation: Dwelling In Love And God"

Scripture: 1 John 4:17-18

John has spoken of "Brotherly Love," and the "Bond With God," which is love, and now he addresses himself to what that love should mean in the heart and life of the believer.

He begins by stating in the 17th verse, "Herein is our love made perfect, that we may have boldness in the day of judgement."

To understand what John is talking about we need to find the meaning of the words "perfect" and "boldness." The word "perfect" in Greek is TELEIOS and it means, "that which is complete, brought to its fulness." The word "boldness" in Greek is PARRHESIA and it means, "a fearlessness, frankness, openness, a confidence." So John is actually saying, "Our love is complete, brought to its fulness and we have a fearlessness, a confidence in the day of judgement." John is striving to emphasize that a believer does not need to stand before God at His judgement seat with fear. As we grow in love, the love that God has for us and wants us to have, His love, we have ~~xxxxxxxx~~ confidence because of this love which God has given. Now why would we have this confidence, this boldness? John continues in this verse by stating, "Because as He is, so are we in this world."

John gives to the believer the things of Jesus Christ in his life. As "He is," as Jesus is, "so are we in this world." Jesus came and lived the life we are living and He showed us how it can be done. We cannot emulate His completely sinless life. But we can strive to live as He did and for this God will give us His complete love and the ~~xxxxxxxxxxxx~~ confidence to know we belong to Him and ~~xxxxxxxxxxxx~~ He to us. We dwell in Him and He in us in this life and in eternity. This is something to be grasped by the believer and to rest secure in it. It is a joy to cling to, to hang on to when life seems to have us surrounded and there is no where to turn. We can always fall back on that special love which God has given to the world, which is ours forever.

George Matheson the blind Scottish preacher on the day of his sister's wedding was inspired to write the words, "O love that wilt not let me go, I rest my weary soul in thee." He was for some reason feeling a deep sadness and this is how God answered his need. He said that this four stanza poem was written in less than five minutes and was dictated to him by an inner voice. This is the message which John was seeking to convey and the message we need to have in our lives. That love of God is ours and will never let us go or depart from us for this life and for all eternity.

So now that John has shared those thoughts ~~now~~ now he says in the 18th verse:

"There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."

Now there's that word "perfect" again. What is John actually saying here? Perhaps to understand it more fully we need to analyze the word perfect. You may recall that back in the Sermon on the Mount in the 5th chapter of Matthew that Jesus spoke ~~of~~ using the word "perfect." In the 48th verse of Matthew 5 we read, "Be ye therefore perfect, even as your heavenly Father which is in heaven is perfect." There is the standard God sets before those who will be His. Now once again we need to add that this word does not imply that we will be sinless in this life. What Jesus is saying is that God demands of the believer a life that is "complete, a life that is brought to its fullness. Anything less is beneath God's standard for us. This also lets us see that this is the goal we work toward and strive for. Spiritual perfection doesn't come automatically, it must be worked at, sought after, struggled with.

But there is more to it than this which John is pointing out. He says, "Perfect love casteth out fear."

Where does that "perfect love" come from? What is this "perfect love" John is talking about? To understand this we must once again look to God's revelation of Himself in the world. The author of Hebrews explains this in the 2nd chapter of his book, the 9th and 10th verses. We read:

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man. For it became Him for whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

The author of Hebrews is pointing out the purpose God decreed for Jesus Christ ~~He says~~ He says Jesus came to earth as a man, this makes Him a little lower than the angels, because they are heavenly beings and have no earthly existence. His purpose for coming to earth was to suffer death. ~~and~~ He goes on to say, "For it became Him," and the "Him" is God. "It became of God who created everything, in the process of making it possible for many people to become His children, to make the captain, ~~Jesus~~ of their salvation, Jesus, perfect through sufferings." He doesn't mean that Jesus was not perfect. He just means that in His earthly life, that salvation had to be perfected, made complete, fulfilled ~~thru~~ through His suffering and death. So what the author of Hebrews and the John are saying is one and the same. That perfect love spoken of is God's giving of Jesus Christ. Jesus is the "perfect love" and it is this "perfect love" which casts out fear. What is it that is feared? It is death. Anyone who does not know Jesus Christ as ~~Lord~~ Lord and Saviour has a natural fear of death. Death is unknown, not understood and therefore it causes fear. Look at what John adds, "Because fear hath torment."

That which is not understood, especially that which cannot actually be seen or completely explained causes fear. So John is saying that when a person has that "perfect Love" which is salvation through Jesus Christ, that person has his fears removed. We may not like to speak of death and dying, but it ~~is~~ is appointed unto man once to die. That's also Scriptural. But we can have the reassurance that ~~we~~ as a believer, when we die we go into the presence of our Lord Jesus Christ. There is the "perfect love" John is striving to explain. This assurance of eternity with the Lord removes the fears of death and the great beyond from the heart of the believer. Because as John says, "Perfect love casteth out fear. We can and we should rejoice in the fact that God so loved the world that He gave His only begotten Son, that whosoever believeth in Him shall have everlasting life."

This should be our Joy in all of life and especially at this time of the year. Jesus Christ came into the world, born a King, living as the King of hearts, and dying as the King of mankind, only to rise from the grave and go to be with the Father, and there to reign for all eternity as King of Kings.

The late movie producer Cecil B. DeMille wrote his life story. He said the crowning moment of his life came when he was filming the King of Kings. They were on location and were filming the crucifixion. For this scene and those leading up to it he had assembled a motley crew of people. They were all from the lower dregs of society. DeMille had gone into the dives of the city and picked the down and outers to act as the soldiers. He felt that those responsible for this gruesome task should have faces which reflected the defeat that life ~~gives~~ gives to those who hold goodness in utter contempt. The ~~others~~ others were to play the mob and to shout, "Crucify Him, Crucify Him!"

It was the day before Christmas on the set in a Hollywood studio. They were on a bare ugly hill with three crosses erected on it. DeMille says, "here it was the eve of His birthday and we were filming His death." On the spur of the moment DeMille called for silence and stepped out in front of the entire set and said, "In honor of Christ the King, we will take five minutes for meditation and prayer." He looked at the cast and saw a few sneers and cynical smiles. He thought he had made a terrible mistake and thought to himself, "They will just go off somewhere and either have a drink or a smoke and tell dirty jokes." As he stood before them feeling awkward, he bowed his head and closed his eyes. Then from this motley crew someone began to sing. The words started to come out weakly, "It came upon the Midnight Clear, that glorious song of old." Soon others joined in and the music swelled. Still others who didn't know the words began to hum along. He opened his eyes to look around ~~and~~ and was startled to see all of them kneeling before ~~the three crosses on a hillside.~~ the three crosses on a hillside. ~~He saw~~ He saw the tears running down the cheeks of almost all of them. Here were these desolate, forsaken and forgotten people of society, on their knees and remembering perhaps something that had ~~laid~~ laid dormant in their lives for many years.

DeMille, the hard-bitten Hollywood producer said it was the greatest moment of his life and revealed to him again the Lordship of Jesus Christ. Three crosses on a hill, a motley crew of misfits, a Christmas Carol, and everyone bowing before Jesus Christ, the Lord and King.

This is exactly what John is saying. "Herein is ~~our~~ our love made perfect, that we may have confidence in the day of judgement: because as He is, so are we in this world," and in the world to come."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Fourth Sunday in Advent December 18, 1983

The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Music Director
Mr. Roland Thompson, Saxophonist
Ms. Molly Cochran, Flutist
Holly Covert and Jennifer Vinroe, Acolytes

+ + + + +
ORDER FOR HOLY COMMUNION 11:00 A.M.
"Ricercare on 'Ave Maria klare'" Fischer

Prelude
Announcements
Who's Who in the Pew
Joys
Choral Introit
Lighting of the Advent Wreath
*Processional Hymn 192 "Angels We Have Heard On High"
*Ascription
*Call to Worship

Pastor: God is with us.
People: He is indeed.
Pastor: How do we know this to be true?
People: By His promises that where two or three are gathered
in His name, He is there among them.

Pastor: Now by our own faith and love for the Lord, let
us join in this love feast and celebration of
Holy Communion.

People: In so doing we remember He died for us.
In so doing we anticipate His coming again.

Pastor: The Lord is with us.
People: He is with us indeed.

*Prayer of Confession (in unison)

Most merciful Father, we bow before You and confess our
sins. Like foolish children we have rebelled against
You and have sought our own way; we have wandered from Your
love and protection to fulfill our own desires; and have
resisted Your Spirit to do our will and not Yours. Forgive
us for what we have done; help us to live as we should;
and in Your Spirit direct what we shall be. Let us confirm
to the Saviour You sent in the person of Jesus Christ, and
let us Glorify Your Holy Name through a growing likeness
to this same Jesus Christ our Lord. Amen.

*Assurance of Pardon
Hymn No. 180 "What Child Is This, Who, Laid to Rest?"
Offering
Offertory "Infant in the Manger" Anonymous (Poland)
"Come, Good Christians All" Anonymous (France);
"The Most Beautiful Tree" Anonymous (Germany)

*Doxology
Anthem "Christmas" Young
(Mrs. Wallace Feder, at the chimes)

Scripture: Luke 2:25-32
Sermon: "Overlooked Or Looked Over?"
Communion Hymn No. 202 "As with Gladness Men of Old"

*Holy Communion
Distribution of the Bread
Distribution of the Cup

*Prayer of Thanksgiving
*Hymn No. 197 "It Came upon the Midnight Clear"

*Benediction

*Postlude "I Saw Three Ships" Anonymous (England)
+ + + + + *Congregation Standing + + + + +
The Lovely Flowers on the Altar have been placed by
the Fidelity Bible Class to the "Glory of God"
Deacons and Elders will also Usher this morning beside
serving Communion.

> Tonight - 7:00 - Family Christmas Program
Wed. - 6:30 - Golden Circle Christmas Tuna Dinner for
Husbands and wives and guests.

Wed. - 7:00 - Chancel Choir

Sat. - 11:00 - Holy Communion - Christmas Eve Candle-
light.

> Hospitalized: Elsie Kornrumpf, BCMH; Avida Miller, Grove
City; Vivian Marburger, Cleveland Clinic
Gloria Walker will have charge of Nursery
Don Kennedy and Ray Covert will be visiting the Hospital
Re-Creations will not be here for the Christmas
Performance on Dec. 20.

Mr. & Mrs. Harry Davis will greet the Congregation at
the door today.

If you are a visitor from another Church - please put
your Church's name and address on the back and it will
be sent for their records for Communion.

Script: Luke 2:25-32; Text: Luke 2:30

(Illus chek overlkd Xmas wrappings)

Hov typicl of mos of worl; that wh import so oft ovrlk & neglect & that wh of les import is exalted

Peop Is bin anticipat, long 4delivr fr many natnal prot Bin anqur, exil, dispers thruout much worl & wel kno propn nam Isaiah tol ldr 2cum inz mid, direc messngr fr/G, in fac sum1 name=Immanuel, or God w/

but that wel ov 700yrs B4 & dream long sinc dy harts, of ea succed genratin; nuthin rely chang & only chang was peop who now control livs & that hated Romans

But smal stir made smal twn Beth w/birth baby Jeru herd of it Bcz ther thoz cum mak inqurs bout wher smal child was born & wat all ment

40 day pas & very plain, poor cple cam Jeru 2 Templ Here purchas 2 turtldvys, or 2pigen 2sac 4burnt offer & sin offer-indicatur how poor wr Bcz offr 4dedicativ supos 2B lamb & turtldv or pigeon

In Temp th/ day elderly priest name Simeon All kno is nam & persnl qual pt out vs 25 vs 25=ToI was just=riteous nam, sot 2lv godly lif devout=God=fear man

wait consolatin Is=nothr word cudB comfort Is, peop Is prom sum1 2delivr f/enmies & sumhow this nam Simeon bin tol cud C that consolatin, comfort we tol H Sp upon him=otr word, being led by H Sp vs 26=Sumhow G spok 2Simeon & asur wudB priv 2C wat cal=L's Xp=G's anoint 1, or Anointed One Of God vs 27a=Red many interps say=No rely kno how led 2Temp that day, but sumhow he knu 2B ther

Ha=U evr bin led 2go sumwher, C sum1 & U no kno why? 1 U hav finl wen get ther U cud help sum1 w/specif need?

If U hav, U hav bin led by H Sp & this wat hap Simeon His B led by H Sp means exactly wat it says, no hard 2 understand if kno anything about spirital lif vs 27b= Simeon knu that pt=This Promis One=MESSIAH

Evr 1st born son dedicat 2God Bcz sum1 thoz 1st born vs mite B the Messiah & in Jew circs 2day that Messiah stll lk 4, & Js Xp no recogniz a Prom 1 sent byGc name givn as Messianic titl is=MENACHEM

Recogniz it? Name nam recent step dwn prime minister of Israel was named=MENACHEM BEGIN, but he not Messiah vs 28-29=Simeon sed red 2depart this lif & says=In Peace; In Jew writs=Palmud, specil writs, Jews tol 2 say frends wen depart fr/them=Go To Peace

examps=Jethro to Moses & Moses prospered David to Absalom & Absalom went to his deth

w/ G's hands & let him take care
 teach also-wen pay respec 2ded frend, words are to B
 Go In Peace
 H e Simeon hold 40day old infant & lik lk bak ovr
 centuries of time & C 4 1st time wat no 1 els evr C
 Her' was G's specil bless 4mankind & now cud go 2B
 w/G n peace
 interest 2note wen Simeon spk 2 God says-Lord
 this word in 29th vs is DESPOTES in Gr wh mean-Master,
 Owner, imply he vs G's 2do with as He saw fit
 (from this word get Eng word=Despot, absolut ruler, dic')
 Sim's reasns 4kno that all has bin & wilB accomplish
 in this child R tol in 30th thru 32 vsss.
 vs 30-Sim acknowledg he has bin witnes 2 Salvatin G
 wud bring thru lif this child
 a revelatin which cud only cum from H Sp
 term-wh Thou hast prepared-has conotatin of prep of
 feast or banquet whG has provid 4 whol world
 He invit evr1, evrthing prepared & only thing any-
 one need 2bring is self
 Hymnwitr say=Nothin in my hands I bring, simply 2 Thy
 cross I cling
 This hvnly tabl spred 4 U & me
 Sim lk this smal tiny baby w/ no strneth of own,
 depend upon othrs feed, clothe, & yet cud say=For myne
 eyes have seen Thy salvation
 He "Looked Over" the histry of past & he was ~~xxxx~~
 wakin' "Looking over" the histry of futur & cud C
 wat G was try 2sho the worl both then & now
 Do we really C wat G was saying?
 Do U kno wat Xmas is really all about?
 (7 'us of baptism in wealthy home in Eurpoe)
 Adis Xmas as all othrs, many, many peop wal 4get the
 real purp 4season & the specil day
 Jesus wib smother by all hustl, bustl & prep wh/surround
 celebratin
 Will we overlook Him?
 Or will we lik the wise men cum looking for Him, &
 lik Sim "Look Him Over" & say=MINE EYES HAVE SEEN
 THY SALVATION in this Christ child?

"Overlooked Or Looked Over?"

Scripture: Luke 2:25-32

xt: Luke 2:30

(Illustration of overlooked check in Christmas wrappings)

The day after Christmas was a day which returned a normal family back to the everyday life, as it does for all of us. This family was rather poor because the father was unemployed and the mother held a low paying job, just enough to make ends meet. But they had a happy Christmas with a few presents and a tree. The father had gone out early to look for work and the mother had left for her job with instructions to the oldest boy to look after things at home. He was rummaging through the leftover and discarded Christmas wrappings when he came upon an envelope addressed to his father. But it was unopened. That night at the supper table he gave his father the envelope and he opened it. Imagine their surprise to discover a generous check from one of their friends. It had been overlooked in the Christmas wrappings.

How typical of most of the world. That which is most important is often overlooked and neglected and that which is of less importance is exalted. The people of Israel had been anticipating and longing for deliverance from their many, many national problems. They had been conquered, exiled, and dispersed through much of the world. ~~Approximately~~ A well known prophet ~~by the~~ named Isaiah had told of a leader to come into their midst, a direct messenger from God, in fact, someone named "Immanuel," or God with us. But that was ~~approximately~~ well over 700 years before and that dream had long since died in the hearts of each succeeding generation. Nothing had really changed, the only change was the people who now controlled their destiny, their very lives, and these were the much hated and detested Romans.

But then a very small stir had been made in the small town of Bethlehem with the birth of a baby. Jerusalem had heard of it because there were those who had come making inquiries as to where a certain child was born and what it all meant. ~~Eight days had passed and a very plain, ordinary looking couple had come to the Temple in Jerusalem~~ Forty days had passed and a very plain, ordinary, poor couple came to Jerusalem to the Temple. Here they purchased two turtledoves or two young pigeons to sacrifice for the burnt offering and the sin offering. This indicated how poor they were because the offering set for this dedication was supposed to be ~~is~~ a lamb and a pigeon or a turtledove. In the Temple that day was an elderly man named Simeon. All that we know of him is his name and his personal qualifications as pointed out in the 25th verse of Luke's 2nd chapter. We are told he was just, meaning that he was a righteous man. He sought to live a godly life. He was also devout which means he was a "God-fearing" man. His life had been spent, "Waiting for the consolation of Israel." Another word for "consolation" could be "comfort." The People of Israel had been promised someone to deliver them from their enemies and somehow, this man Simeon had been told he would see that consolation

that comfort. ~~There is~~ We are told that the Holy Spirit was upon him. In other words, he was being led by the Holy Spirit.

He is also told in verse 26, "And it was revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ."

Somehow, God spoke to Simeon and he was assured that he would be privileged to see what is called, "The Lord's Christ." This means, "God's anointed One," or "The Anointed One of God."

So we read, "And he came by the Spirit into the Temple." I have read many interpreters who stumble over this and say, "We don't really know how he was led to be in the Temple that day, but somehow he knew to be there." If you have ever been led to go somewhere, or to speak to someone and you didn't know why or for what purpose, then you can understand what being led by the Holy Spirit means, because this is exactly what it is. He was spoken to by God in some way to go to the Temple and the only answer is that it was the Holy Spirit speaking to him at that point. So then it follows, "And when the parents brought in the child Jesus, to do for Him after the custom of the law, then took He Him up in his arms, and blessed God, and said, "Lord, now lettest Thou Thy servant depart in peace according to Thy Word."

Simeon knew at that point in time that here was the "Promised One," the "Messiah." Every first-born son was dedicated to God because any one of those first-born sons just might be the Messiah. And in Jewish circles today, that Messiah is still looked for and Jesus Christ is not recognized as being the One promised and sent by God. The name given ~~for~~ as the Messianic title is, "Menachem." Do you recognize that from our present day's news? The name of the man who recently resigned as the Prime Minister of Israel is Menachem Begin. But he was not the Messiah looked for even though his name is that name and title.

Simeon told God that he was now ready to depart this life and ~~we~~ says "In Peace." In the Talmud, or special Jewish writings, Jews are told to say to friends upon parting, "Go to peace," not, "Go in peace." This is what Jethro Moses' father-in-law said to him when they parted, and Moses prospered; this is also what David said to Absalom when they parted and Absalom went to his death. "Go to peace," means to be in God's hands and let Him take care of what will be. The teaching is also that when paying their respects to a dead friend, that here the words are, "Go in peace." Here was Simeon holding this 40 day old infant in his arms and it was like he was looking back over the centuries of time and seeing for the first time what no one else had ever seen. Here was God's special blessing to all for mankind. It is interesting to note that when Simeon begins to speak to God he says, "Lord," and this word in the 29th verse is ~~DESPOT~~ DESPOTES in Greek which means, "Master, owner," implying that ~~he~~ he was God's to do with as He saw fit.

His reasons for knowing that all has been and will be accomplished in this child are told in the 50th through the 52nd verses.

Read: "For mine eyes ~~have~~ have seen Thy salvation, which Thou hast prepared ~~for~~ before the face of all people; A light to lighten the Gentiles, and the glory of Thy people Israel."

Simeon acknowledges that he has been a witness to the Salvation God would bring through the life of this child. A revelation which could only have come from the Holy Spirit. The term "which Thou hast prepared" has the connotation of the preparation of a feast or a banquet which God has provided for the whole world. He has invited everyone, everything is prepared; the only thing anyone needs to bring is himself. The hymnwriter says, "Nothing in my hands I bring, simply to Thy cross I cling." This is the heavenly table spread for you and me. Simeon looked at this small, tiny baby with no strength of its own; dependent upon others to feed it and clothe it and yet he could say, "For mine eyes have seen Thy Salvation." He "looked Over" the history of the past, and he was "looking over" the history of the future and he could see what God was trying to show the world both then and now. Do we see what God was saying? Do you know what Christmas is really all about?

(Illustration of baptism in wealthy home in Europe)

A very wealthy family in Europe decided to have their child baptized in the family residence instead of in church. Many guests were invited as well as ~~the~~ a well known clergyman. The guests arrived in their fashionable clothes and expensive fur coats. The coats ~~were~~ and wraps were placed on an upstairs bed. After a lot of greeting and conversation it was decided that everyone was there and the ceremony should begin. The maid was sent to get the baby, but she returned in alarm to state that the baby was not in its crib. ~~xxxxxx~~ A member of the family remembered seeing the baby and after a frantic effort of searching under all of the coats on the bed, the baby was found smothered to death under them. The main reason and purpose for which they had come had been forgotten and covered over.

This Christmas as all others, many, many people will forget and neglect the real purpose for the season and the special day. He will be smothered by all of the hustle and bustle and preparations which surround the celebration. Will we "Overlook" Him? Or will we like the Wise Men come looking for Him, and like Simeon "Look Him over" and ~~xxxxHim~~ say, "Mine eyes have seen Thy Salvation" in this Christ child?

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - DECEMBER 24, 1995

PRELUDE

GRRETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

NEXT SUNDAY DEC 31, CONG MEETING VOTE ON PAINT SANCTUARY

LIGHTING OF CANDLES

THANKS CARDS, DECORATIONS

ADVENT/CHRISTMAS WREATH LIGHTING

*HYMN

CHRISTMAS PRAYER

HYMN

SCRIPTURE: LUKE 2:1-20

CHRISTMAS STORY: "THE CHRISTMAS FOOL"

*CANDLELIGHTING

*HYMN - SILENT NIGHT

*BENEDICTION

THE CHRISTMAS FOOL

AVG FAMILY: FATHER - TOM - JIMMY 10 9
MOTHER - SUE JOAN 8 7

tom off work bout year: BUT PAID BILLS, LIV MODESTLY
SMALL HOUS OUTSKIRTS TWN, RAIB CHIKNS SELL EGGS - CHICKNS
TO GET KIDDR, ESPECY W/JOAN ASK BOUT XMAS - ONLY A DOLL
C AG PATCH-NO, UGLY: COLE SLAW DOLL? WAT THAT? CAB PATCH SHRED
JIMMY ONLY WANT BASKETBALL

XMAS EVE GO SHOP STOP DEPT STORE-JIMMY LK BALL, JOAN LK DOLL
BRING TEARS TOM EYES WATCH BOY BASKETBALL/JOAN W/DOLL
BOTH EXPRES THIS GIFT THEY WANT - "WE'LL C, WE'LL C"
BUY TREE: STOMP ON SIDEWALK MAK LIMBS HANG DWN, BUY TREE GO HOME
LUNCH, TRIM TREE & TOM DECID TAK WALK: JIMMY C TWO CONVERS
TOM LFT, TOLD SUE B HOME FOR SUPPR

NEWSBOY OUTSID TOY STORE - WET FEET/COLD-JUS MY FEET MISTER
LK SHOES, HOLES IN SOLES, RUN DWN, WORN SOKS
TUK SHOE STOR BOT SHOES/SOKS, TOSSLE CAP, SCARF
BOY SOT THANK TOM & TOM SAY, "MERRY XMAS, HO, HO, HO"
BOY LAFF BCUZ TOM NO LK LIK SANTA

NOW MONEY ONLY I PRESENT - WHICH ONE?? BALL? DOLL?
DECID ON DOLL & MAN STOP ASK FOR MONEY FOR FOOD
WRESTL/AGONIZ, GIV/NO GIV & FINLY GIV & MERRY XMAS FREND, G BLES:
MAN TRY EXPL THANKS, TOM SAY MERRY XMAS, FORGET IT, ENJOY

STOP LK WINDOW TOY STORE, MAN & FREND PAS & HEAR-BOY DID I FIND A
LIVE ONE - LK AT LOOT - COME ON, I BUY 2NITE & SALOON DORS CLOSE
SMAK ONE FIST OTHER - BOY WAT A FOOL, U STUPID FOOL
NO HURRY GET HOME NOW, KIK UTIL POLES, FIRE PLUGS, KEEP SAY, BOY
WAT A STUPID FOOL

ATE SUPPR, RED PAPER-NO SPK: DRES, CHURCH, NO SPK TO & FROM
HOME, GO TO BED, SILENCE AS TUK JOAN IN SHE WHISPR-BOY I CAN
HARDLY WAIT 2C MY NEW DOLL TOMORROE DADDY-I LUV U, UR BEST DAD
REALLY FELT LIK A HEEL NOW

UP AT 6, try read, can't, stil cal self stupid fool
TURN RADIO ON-PRECHR SAY-GUD MORNING, MERRY XMAS
TEL BIRTH JS, IN BETH, SHEPS, ANGELS, ASK "DO U KNO WAT JS WAS?"
GIFT FR/G, SPECIL GIFT FOR EVRONE

ASK-DO U THINK WORL DESERV GIFT LIK THIS FR/G?? DUZNT IT MAK GOD
LK LIK FOOL GIV GIFT & PEO REFUS 2ACPT??

LIK HE PREACH 2 TOM ALONE & THEN ASK-HAV U EVR DUN SUMTH 4SUMONE
& AFTR DUN IT, BLIEV U A FOOL 2DO SO? ANY GIFT GIVN IN TRU SPIRIT
OF GIV IS BLESSD BY G, REGARDLES WAT RECIP DUZ W/IT. IF U HAFN
GIV GIFT 2BUM & HE USE 4OTHR PURP THAN WAT SED IT 4, IT ON HIS
CONSCIENCE & NOT URS. IF WE WER 2PAS JUDGMEN ON G GIV GIF 2WORL
IN PERSN JS XP, WE WUD CAL HIM A FOOL BY WORL'S STANDRDS. HIS GIF
WAS MOSLY 2NON-APRECITIV HUMANTY. BUT ARNT THER THOZ WHO HAV
TAKN G'S GIF & BCUM HIS CHILDREN, WHIL OTHRS ONLY TAK WAT G GIVS
& R NEVR SINCER. WE GIV BCUZ WE HAV BIN GIVN & WE GIV OUT OF
LUV SEEKING 2GIV WISLY, BUT LETTING TH/CONSCIENC OF TH/RECIP
DETERMIN WAT HE WIL DO WITH TH/GIFT. MERRY XMAS

TOM SAT STUNND, IT LIK PREACHR SPK DIRECTLY TO HIM
FOR FIRST TIM LK AT TREE & C 2PKGS UNDR LK LIK DOLL BOX, BALL
CHILDREN BOUNC IN ROOM, JOAN SAY SANTA CAM LAS NITE LK PRESENTS
SUE HAND GIFTS TO CHILDREN & THEY GO KITCHN FOR COFFEE
SUE ASK TOM IF GAV AWAY MONE? ASK HOW U KNOW??
ANSER-WAY U QUIET GIV AWAY
? EXPL HOW GAV MONEY TO BUM & HOW FEEL LIK FOOL
TEL HOW HERD PREACHR SAY GIV SHUD DUN IN LUV & WAT RECIP DUZ
WITH IS HIS CONCERN & IF USE WRONGLY NOT GIVRS FAULT
TOM ASK-HOW GET BALL & DOLL?
SUE-CAL STOR & NOT THER YET & SHUD HAV BIN HAD EGG MONEY SAVD
WENT TO STORE, SAW TOM W/NEWSBOY & NEW SHOES, SCARF, CAP &
FIGURE GAV MONEY AWAY AGIN
WENT TOY STORE GOT DOLL/BALL & ASK IF CUD RETURN
TOM-I LERN ONE THING. WEN U GIV U NEVR KNO IF DO RITE THING
BUT END RESULT IS IN G'S HANDS
IN BIBL WE TOLD WEN WE GIV WE MAYB ENTERTAIN ANGELS UNAWAR
OUR GIVING MAY B 2 JS XP HIMSELF
& ISNT THIS IS WAT XMAS IS ALL ABOUT?
SUE JUS NODDED HER HEAD AS THEY HUG EA OTHR & WISH EA OTHR A
MERRY XMAS

Christmas Eve 1983

"The Christmas Fool"

They were just an average American family in some ways and a below average American family in other ways. The family consisted of Tom, the father and husband, Sue, the wife and mother and two children, Jimmy 10, and Joan 8.

Since they only had two children Tom jokingly said that they were not the average family because statistics stated the average family had 2½ children.

Tom had a fairly good job but had been laid off for over a year and was unable to get another job. But they had managed to pay their bills and keep even with their needs. They lived in a modest little bungalow on the outskirts of town. Because of this location they were able to raise a few chickens and Sue sold the eggs and a chicken or two to neighbors. But Christmas looked as though it just might be a little bleak this year. Tom figured he could get the children just one present each and he told them so. The children loved him because he talked to them, told them stories and was always kidding them. Especially Joan. He would hold her on his lap and tell her funny stories and even with the problems the family had, Tom kept his sense of humor. As was his custom he would begin to ask them what they wanted for Christmas shortly after Thanksgiving. This year as usual he had asked and ~~xxxxxx~~ Jimmy told him that all he wanted was a basketball and Joan had said she wanted a baby doll. So Tom would hold Joan on his lap and ask her just what kind of doll she wanted. Naturally, he would make a joke of it. He asked, "Do you want a doll that cries real tears and cries? How about a Cuddly, Wuddly, Cry Baby doll?" This year he had much more fun and asked her if she wanted a Cabbage Patch doll; and Joan had answered, "No daddy, I think they're ugly. I want a pretty doll." This gave him his chance to tease and he ~~said~~ asked, "How about a Cole Slaw doll?" And naturally, Joan has asked, "What kind of doll is that?" And Tom answered, "That's a Cabbage Patch doll that's been shredded," and he would laugh his hearty laugh and Joan would say, "Oh daddy, you're silly!" Finally, Christmas Eve arrived and the family made preparations to do their usual thing. Each year after breakfast they would walk downtown and go into many of the stores. The kids went to the toy departments

Each year they usually went shopping on a Saturday before Christmas and this gave the kids a chance to look in the toy stores and let Mom and Dad know what they wanted for Christmas. But this year was different. Because of the uncertainty of money, Tom and Sue had stalled doing any shopping. So here it was Christmas Eve and they hadn't even gotten a tree. That morning when they got up, at the breakfast table Tom said, "Let's go do our shopping this morning." Excitedly Jimmy and Joan took care of their chores so they could go downtown. Since the shopping area was only a mile from their house they decided to walk and save gas. It was a brisk winter morning with some new snow on the ground and a cold bone-chilling wind whipping around. But it was a good day for the brisk walk they had downtown.

When they got there, Tom and Sue let the kids wander around in the toy stores looking at the toys. Tom ~~xxxx~~ pretended not to notice when Jimmy picked up one of the basketballs on the counter. He watched silently as Jimmy aimed at ~~it~~ an imaginary basket in an imaginary jam-packed arena in an imaginary large city. He could see the intent look on his face as though he were aiming to sink the winning basket and he had to turn his head away and brush the tears from his eyes because he wasn't sure that they had enough to buy the ball. He thought back to his own childhood how a father who could have bought him the few toys he wanted, but never did and how he had promised himself that he would never let that happen to his kids someday.

Then he watched sadly as Joan picked up doll after doll and examined each of ~~the~~ them to determine just which one she really wanted. At last, she settled upon a plain doll, and he watched as she cradled that doll in her arms as though it was an actual baby. He thought of his little girl as a mother in probably another 12 or 15 years from now, and pictured her holding a little daughter perhaps and listening to it coo and cry. Again, he turned away from the counter and thought to himself, "You silly fool." But he was shaken out of his ~~xxxx~~ thoughts by a tug on his sleeve. He looked down and there was Jimmy

still holding on to the basketball. He said, "Dad, this is the ball I want for Christmas. Just this ball, that's all." Tom looked at it, (checking the price in the process and making a mental note to share with Sue). He answered, ~~xxxxx~~ "We'll see Jimmy, We'll see." Then it was Joan's turn to share her wants with him since she had heard Jimmy telling what he wanted. She showed him the doll she had been holding and said, "Daddy, this is the special doll I hope Santa brings me for Christmas. She closes her eyes and says "mama" and she's so pretty." Tom tried to talk around the lump in his throat and heard himself mumbling, "Well, we'll have to wait and see what Santa can do about that." He looked at his watch and mumbled, "Good grief, it's almost eleven and we said we'd meet your mother on the corner outside the store at eleven. Let's go." So Jimmy went to put the ball back on the shelf and Joan gently laid the doll down with one last loving look and joined her dad and brother as they began to walk toward the front of the store.

Now that they were all together again it was time to buy the annual Christmas tree. Jimmy and Joan liked this because they always made a game of it. Tom would pick out a likely looking tree and bounce it on the sidewalk once or twice to make the limbs hang down more and they would all walk around it a couple of times and point out its good points and its bad ones. Usually the man selling the trees would try to stop them from doing this because some of the trees dropped a lot of needles indicating it ~~xxx~~ had been cut a long time ago and when people saw this they didn't buy that tree. So the seller would gently stand the tree up handling it like it might break, but saving the embarrassment of the shed needles. But the family liked when they could look at the trees themselves with no interruptions. Tom could say the funny things that made them laugh and made the tree picking a lot of fun. Finally they settled on a tree they all liked and ~~theyxxxxxx~~ the man wrapped some twine around it while they waited. It was a smaller tree than usual, but Mom and Dad reminded them they couldn't afford a larger one, at least not this year. So they started home with Tom carrying the tree on his shoulder. Sue and Joan walked beside him and Jimmy brought up the rear. He always had to smile to himself because Jimmy hung on to the top of the tree as though he was actually helping his dad carry it, but Tom never told him otherwise. They arrived home around noon and while Tom and Jimmy worked on standing the tree in the stand, ~~xxxxxx~~ Sue and Joan prepared lunch. As usual it was good hot turkey noodle soup made from the turkey from Thanksgiving. They all loved this and looked forward to it each year. It was an annual tradition. After lunch they worked on trimming the tree. ~~after~~ When this was completed and they had all admired the tree Tom announced that he was going to take a walk. But before he left, Jimmy notified that his mother and father had a brief consultation and he just knew it was about the presents he and Joan had asked for. He could almost feel that basketball in his hands and he couldn't wait until tomorrow morning.

So Tom left and announced to Sue that he would be home in time for supper so they could then get ready and go to church that night. Once again he walked briskly downtown. As he was approaching the toy store he noticed a boy ~~xxxxxx~~ outside selling newspapers. Something about that boy made him stop and watch him. The boy looked like he was about Jimmys age. But more than that he was evidently very, very cold. The wind was whipping around the corner and he had his collar turned up, but he was stomping his feet evidently to try to get them warm. But Tom noticed his shoes were run down and worn and not warm at all. Something made Tom go over to the boy and ask if he was cold. "Just my feet mister," the boy answered. Tom didn't know why he did it as he thought about it later, but he asked, "Let me see your shoes son." The boy held out one foot and Tom could see there were large holes in the sole, the leather was torn on the sides and he knew the boy's feet were soaked. Besides this, the boy didn't have a decent pair of socks either. Tom asked the boy ~~xxx~~ if he knew Jimmy and was surprised to learn that they were in the same grade in school. Tom threw his arms around the boy and said, "Come on, let's go in

this store," as he headed him into the entrance of a department store. He took the boy to the shoe department and had the clerk fit him into a good, warm pair of new shoes along with a pair of socks. On the way out of the store they passed a counter which held tossle caps and scarves and Tom bought one of each for the boy. Outside the store the boy sought to thank Tom, but he shushed him and said, "Merry Christmas, ho, ho, ho." And even the boy had to laugh as he stood looking at Tom walking down the sidewalk, looking very much unlike Santa.

But now Tom was thinking, "Which present do I buy since I can't get both of them? If I don't get the ball Jimmy will really be disappointed, but if I don't get the doll Joan will really be sad." He had decided to get the doll and try to explain to Jimmy he would get him the ball for his birthday, when he almost fell over the man trying to get his attention beside him. He was stopped by a man who obviously needed help. The man was telling him that all he needed was a couple bucks so he could get home to his family and take something home for them to eat. The urgency of the man's words really tore at his heart and he was arguing with himself what he should do. A voice inside of him was telling him to give the man the money and explain to the kids that he helped a man and a boy with the money for their toys. Another voice was questioning whether this man was for real or not. Finally after wrestling with himself and agonizing over this, he reached into his pocket and took the money and put it into the hand of the man and said, "Merry Christmas friend. God bless you." The man was thanking him and trying to tell him what this meant, but Tom didn't want all of these thanks, he began to feel funny. So he patted the man on the shoulder and said, "Forget it friend, Merry Christmas," and walked away. On the way down the street he passed the store where he was going to buy the ball and the doll. He stopped to look in the window trying to think how he would explain this to the children, but more importantly how to explain it to Sue. She probably wouldn't understand, but he knew he had to make her understand somehow. As he was looking in the window two men passed him laughing and talking. Somehow he thought the one voice sounded familiar and he looked at them. Sure enough one of them was the man he had given the money to, and he was saying to his friend, "Boy did I find a live one, look at that loot," as he showed him the money in his hand. He continued by saying, "Come on, I'm buying tonight," and these were the last words Tom heard as the saloon door closed behind them.

Smacking one fist into the other Tom exploded with himself. "You fool, you stupid fool" he shouted so loud that several people turned around and looked at him. He started to walk slowly in the direction of home, but now he was taking a round-a-bout way because he was in no hurry to get there. He kicked out at utility poles and fire plugs on the way, he was so furious with himself. Over and over again he kept calling himself a fool, a dumb fool.

He arrived home just as it had gotten dark. Supper was on the table and he slunk into his chair. Jimmy looked at him to see if he could detect the hint of his present hidden on the porch, or out in the chicken coop, but his father's face was impassive. They finished supper and he read the evening paper, thankful that he could keep the paper in front of his face so Sue couldn't see the look of guilt. But strangely, Sue didn't say anything to him and this made him wonder, but he didn't bother to ask.

The night wore on and soon it was time to go to church and they dressed and drove there for the services. On the way to church he didn't say a word and on the way home he didn't say a word. He was strangely quiet and the kids wondered about this, but didn't say anything. He was wrapped up in his thoughts and over and over in his mind reminded himself that he was a fool, a stupid fool.

They came home and went to bed. Jimmy and Joan were tucked in after their prayers and Joan called Tom back into the room and said she wanted to tell him something. She motioned for him to come closer. He bent down and she whispered "I can hardly wait to see my new doll tomorrow Daddy. I love you because you're

such a good daddy." He kissed her again and really felt like a heel now. How could he possibly explain that ~~he didn't have a doll because Santa gave the money for it to a drunken bum?~~ he didn't have a doll because Santa gave the money for it to a drunken bum? He slept little that night. Finally, when the clock struck six he got up and went downstairs. He made a cup of coffee and tried to read, but the only thought that came to him was, "You fool, you stupid fool." At seven he turned on the radio and tuned the dial to get some ~~music~~ Christmas music, hoping that he could forget his thoughts. But as he turned the dial ~~he heard a voice~~ for some unexplained reason he stopped at what turned out to be a Christian radio station. A voice said, "Good morning, and Merry Christmas. Do you know what Christmas really means?" Then the speaker went on to tell of the birth of Jesus in Bethlehem; about the shepherds, the angels and the wise men. Then he explained why Jesus was born. He asked, "Do you know what Jesus was?" He answered, "A gift from God, a special gift for everyone." And then he asked, "Do you think that the world really deserved that gift from God? Doesn't it make God look like a fool to give the world a gift that more people refuse than accept?" Tom sat in his easy chair ~~transfixed~~ transfixed. It was almost like this radio preacher was speaking to him and him alone. But then he was really startled when the man asked, "Have you ever done something for someone only to believe after you had done it that you were a fool for doing so?" And then he went on, "Any gift, given in the true spirit of giving is blessed by God regardless what the recipient of that gift does with it. If you happen to give a gift to a bum and he uses it for another purpose other than that which he said it was for, that ~~it~~ is upon his conscience, not yours. ~~It's not God giving the gift to the world's standards. His gift was to a mostly non-appreciative humanity.~~ If we were to pass judgement on God giving His gift to the world in the person of Jesus Christ, we would call Him a fool by the world's standards. His gift was to a mostly non-appreciative humanity. But aren't there those who have taken that gift and thus become God's children? And aren't there those who take it only for what use they can personally get from it and never are sincere? And then the ~~radio~~ radio preacher said, "We give because we have been given and we give out of love seeking to give ~~wisely~~ wisely, but letting the conscience of the recipient determine what he will do with the gift. Merry Christmas." With that greeting the radio program signed off and Tom sat staring at the radio for a few moments. Then for the first time he looked at the tree standing in the corner and at the presents under the tree. He was tempted to rub his eyes in disbelief because he saw what looked like a large ball wrapped up in pretty paper. And near it was a box which looked something about the size of the box the doll was in his daughter Joan wanted. He was jolted out of his thoughts by the joyous good mornings of his children. Joan squealed and said, "Santa came last night Daddy, look at all the presents." And Sue went to the tree and handed the presents to Jimmy and Joan to open. Sure enough, Jimmy got his basketball, and Joan got the doll she wanted. Tom was dumbfounded and Sue touched him on the arm and said, "While they're enjoying their presents let's have a cup of coffee in the kitchen. When they were at last seated at the table Sue put her hand on his arm and said, "Tom, you gave away the money which was meant for the kids presents didn't you?" He could only nod and the tears came to his eyes and he said, "How did you know?" She replied, "Tom, I've seen you do this several times before. And when you came home last night looking so forlorn and sad, I knew what you had done." "But," protested Tom, "why didn't you stop me if you knew I would do that?" "Because we are taught to be Christians and a part of that is to give to others in need." "But I gave some of that money to a bum and then heard him say how some sucker had given him money, and that's why I felt like such a heel. But you know, ~~it's~~ almost like God speaking to me I was moved to listen to a radio preacher this morning and he sounded like he was speaking just to me. He said that our giving is to be done in love and if others use it wrongly it is on their conscience. But the thing I want to know, is how you managed to get a ball and a doll if I had the money to do so." Sue answered, ~~After a little while after~~ A little while after

you left, I called the store and they said you hadn't arrived yet and I knew you had enough time to do so. So I began to think that if you gave away the money you wouldn't get the presents. So I took the money I had saved from the egg money and told Jimmy to watch Joan while I did some last minute shopping. I hurried down to the store, got the ball and the doll, (asking if I could return them after Christmas if the children received two of them), and then I hurried home. But as I left the store, I saw you coming out of the department store with that little newsboy. I saw how he was thanking you with his new shoes and I knew that you had given away at least half of the money. So trying to make sure you didn't see me, I slipped around the building and headed home. Your quietness all last night was a dead giveaway for what had happened.

"Well, I learned one thing," Tom said. "I learned that when you give you never know if you are doing the right thing. But the end result ~~xxxx~~ is in God's hands. And in the Bible we read that when we give we may be entertaining angels unawares. Our giving may be even to Jesus Himself. And isn't this what Christmas is all about?" Sue just nodded her head as they hugged each other and wished each other a Merry Christmas.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Christmas Day December 25, 1983
The Rev. Ralph C. Link, Pastor
Mr. Harry Cunningham, Music Director
Ms. LaDonna Linamen, Trumpet
Holly Covert and Jennaifer Vinroe - Acolytes
+ + + + +
WORSHIP SERVICE - 11:00 A.M.
Prelude "Symphonie of Noels" Delalande
Announcements
Who's Who in the Pew
Joys
Prayer Requests
Choral Introt "Be Joyful" Carneghi
Lighting of Christmas Wreath
*Processional Hymn No. 179 "The First Noel"
*Ascription
*Call to Worship
Pastor: Lift up your heads, O ye gates; and be
ye lifted up, ye everlasting doors.
People: And the King of Glory shall come in.
Pastor: Who is this King of Glory?
People: The Lord strong and mighty, the Lord
mighty in battle.
Pastor: Lift up your heads, O ye gates; even
lift them up ye everlasting doors.
People: And the King of Glory shall come in
Pastor: Who is this King of Glory?
All: The Lord of hosts, He is the King of Glory. Amen.
Hymn No. 193 "O Come, All Ye Faithful"
Responsive Lesson - Page 200
Hymn No. 178 "O Little Town of Bethlehem"
Christmas Prayer
The Offering of our Gifts
Offertory "Noel Angevin" Franck
"I Heard the Bells on Christmas Day" Calkin
*Doxology
Anthem "Good Christian Men Rejoice Today" Young
Scripture: Luke 2:1-20

Sermon: "For A Change, Try Christmas!"
*Hymn No. 171 "Joy to the World!"
*Benediction
*Postlude "Fanfare on 'Adeste Fideles'" Rogers
+ + + + + *Congregation Standing + + + + +
We are so pleased to have Miss LaDonna Linamen return
for her fourth visit to St. Paul's on this Christmas
Day. Thank you, LaDonna, for sharing your trumpet
melodies with us.
Serving as Ushers today are *Richard Mangel, Don
Kingsley, Steve Vargo and Gary Penar.
Nursery will be provided today by Debbie Johnston.
Mrs. Elsie Kornumpf is now in Sunnyview Home - Let
us not forget her. *BIRTHDAY TODAY*
Paul Campbell and Art Snyder will be visiting the
Hospital this week.
Tues - 10-12 - Basketball in Rehoboth Hall in use.
Wed. - 7:00 - Chancel Choir Rehearsal
Elders and Pastor will meet
Thurs. 10-12 - Basketball - Rehoboth Hall in use.
The Church Financial Secretary's books will be open
until December 31, 1983.
Envelopes for Poinsetta's are on Bea's desk - Your
name is on the envelope - please pick it up.
All Treasurer's please get your reports in for the
Year Book as close to the end of the year as you can.
There are covers for your Poinsetta's in the office.
Make sure you put one over your plant so that the cold
air will not hurt your plant.
Please feel free to fill in the new Flower chart in the
Narthex. We need flowers the beginning of each year.
So make your choice now that you can.
We wish to thank those who were responsible for putting
up the Nativity scene; The Crismon Tree and the
Christmas Tree in Rehoboth Hall. We wish to thank
Mary Zavacky for arranging the Poinsetta's on the
Chancel.
Please take your Poinsetta with you today. There will
be some available for shut-ins. If you have someone
in a home or shut-in please wait a few minutes to see
what may remain.
Mr. & Mrs. Paul Riemer will greet the Congregation today.

No we don't hav 2 pay 4x 4 Gods gifts
 We cannot pay for any of them
 in return wat duz G expec from us?
 Only posibl thing is our selvs
 Xpian realist who wrot Xmas B nothin 2sing about,
 e' essay by saying=(4th part this essay)
 In birth Js Xp, Immanuel, God with us in the flesh,
 G givs us the meaning of Christmas
 Real meaning of Christmas wil work chang in any's
 lif & hart if he wil let it
 So this year, "For a Change," for a Real Change,
 Try Christmas."

"For A Change, Try Christmas!"
 Scripture: Luke 2:1-20
 Al' famil Eb Scrooge of Chas Dickns Xmas Carol
 Me 1, miserly ol man had no use 4Xmas & wen J Cratchi
 reques Xmas day off, reply=A poor excus 4picking a mans
 poc'et every 25th of December.
 Really 2anyth bout Xmas=Bah humbug
 (Illus girl & pray=4giv us our Xmas, as 4give ~~xxxx~~
 thoz Xmas against us)
 perhap litl girl mistak, no mistak at all
 jus wat is Xmas? wat all about? wat shud it do?
 (1st part Xpian realist writ=Xmas-wats 2sing about?)
 Ther's mor, but lets paus & reflec on sum of this
 As lk story, or event C 1st J & M had travl inconvenient
 time 4them; M bout redy hav baby & no time 2travl
 wen reach Beth ovrcrowd plac 2stay at premium
 So get space in stabl of Inn
 vs 7=do U supos had any efect Inkeepr? No kno, but 1
 thing certin & that vistrs cam lk 4 & cal K of Jews
 so prob did investigat on his own
 But 1persn did real chang=K Herod; Bliev thron, powr
 usurp by baby & had all them kil=this how birth Js
 chang him
 How bout sheps? Notify by angls appear them as watch
 curiosity arous & cam 2C 4selves & wen had seen====
 vs 20=they were chang, liv nevr B same agin
 sur went bak humdrum exist of B nothin mor th/shep
 but wer privil 2B part sumth many othrs only dream
 Wat bout so cal Wise Meh? They cum lk 4 king
 guid 2Beth & fnd baby mangr. But did stop pay homag?
 Mt 2:11=They wer chang Bcuz livs had touch royly
 kno faith/individ Blief, but came grt distanc &
 except Baby fnd as King of Jews
 (2nd part Xpian realist words)
 Xmas drawing depict Mary hold Js & on foot is cross
 This wat Xmas all about=the change fr/Baby 2 a Savio:
 This man who questin wat ther 2sing bout Xmas chang
 (3rd part Xpian realist words)
 chang which tak plac evident any1 lif wen that persn
 can not only analyz Xmas story, but C 4wat it is
 (Modern parabl bout Xmas=READ THIS)
 We cud say=Xmas evn chang G, Bcuz cum form human in
 persn Js Xp
 A human we can relat 2 & underst G's luv that mor
 fully
 ay G's gift 4 U & me, wat gift we hav 4 Him?
 (Illus boy gas statin & lik G bettr than Santa)

Hear a contemporary Christmas parable. "Once upon a time, when the pain of mankind had become unbearable and the cry of man could be heard all the way to the throne of God, there gathered before the presence of God a congregation of the heavenly host to plead with man on behalf of their fellow pilgrims still on Earth.

"They met to elect representatives of those on Earth who had suffered most who out of the pain they had endured could most eloquently communicate to God man's terrible dilemma and need on Earth.

"... 'We want someone, they said, 'who can explain to God what it is to be despised and hated. We want someone who can describe for God what it is to be starved, beaten, tortured, robbed, maligned and killed. We want someone who can explain to God the loneliness of man when he is rejected by his fellow man.'"

"And so they choose a Jew ..."

"They decided that they also needed someone to explain to God how hard it is for human beings to do the right thing, and how easily they slip into sin. So they chose, to accompany the Jew, a convict, a prostitute, a liar and an unfaithful husband.

"As the committee moved off toward the throne of God, a little child spoke up. "I am too young to argue with God," the child said, "but I have a question for Him. Ask God if He's ever been a child Himself." So they took the child along too. When they arrived at the throne, God listened to them patiently, and asked a question of His own: "What would you have me do?"

"They held council together and agreed that God should become a man if only for a season. And the little child said, 'Then first he must be a child. Let Him know our dependence upon others. Let Him know how it feels not to belong.'"

"Another member of the committee spoke up and insisted that God must be "a real man" and not just a divine being in disguise. "He's not to put on His heavenly robe when he gets tired, or sick, or hurt. . . let Him know the weight of temptation. Let Him work like the rest of us. Let Him be poor. . . Let Him be thrown in with shady peo-

ple and seedy publicans and super-patriots. Let Him know man's injustice."

"Then someone else shouted for attention. It was not enough, he said for God to live as man lived. If He was truly to partake of man's condition, God must learn what it is like to die. After the committee had departed, God weighed the demands carefully. And the one day He appeared on earth, under exactly the conditions that men had prescribed for Him.

"This is the meaning of Christmas. God has gone this way before us, loving our lives. He has clothed Himself with our lowliness to invest us with his grandeur." (The Rev. Herbert Meza, First Presbyterian Church, Texas City, Texas. Quoted by Louis Cassells United Press International, Dec. 24, 1966.)

"For A Change, Try Christmas!"

Scripture: Luke 2:1-20

I think we are all familiar with Ebenezer Scrooge of Charles Dickens "Christmas Carol." Here was a mean, miserly old man who had no use for Christmas. When his clerk Jack Cratchit requested Christmas day off he replied with the words, "A poor excuse for picking a man's pocket every twenty-fifth of December." His reply to anything about Christmas was the very familiar words, "Bah, humbug."

(Illustration of little girl praying, "Forgive us our Christmas's")

One Christmas Eve a little girl found that the Christmas season had gotten everyone uptight. It seemed that no matter what she did or where she was, she was underfoot and in the way. Finally, near tears herself, she was hustled off to bed. As she knelt by her bed to say her prayers, she began to pray the Lord's Prayer. As she prayed her mind and her tongue betrayed her and she prayed, "Forgive us our Christmases as we forgive those who Christmas against us."

Perhaps the little girl's mistake was not a mistake after all. Just what is Christmas? What is it all about? What should it do? What is the purpose of any or all of it?

I f x w e x l o o k x a t x h n a t x i f g r k x @ h r g i z t m a z x w e x e a n x z e e x z o m e x t h i n g x h a b o o k x h n a t x e u n i k

In the Church of Scotland magazine, Life and Work in December 1963 an unknown Christian wrote an article he entitled, "Christmas - What's to sing about?"

This is how it goes:

"Christmas"

The word fills me with dread this year.

There will be no family to gather, no point in decorations or carols.

Watching others celebrating only opens up the wounds left by the tragedy of this past year.

What is there to sing about?

Nothing!

Nothing?

One thing is left ... I had overlooked it: a baby in a stable.

In theory, that is what it is all about, but what does that really mean to a person like me?

Is there anything in such a story that can give me something to sing about?

What in earth is there to celebrate in His tragedy?

The poor mother, harassed and hounded by the authorities, the baby born in the filth of a stable, the ensuing massacre at the whim of a senile tyrant?

There's more, but let's pause here and reflect on some of this which he has written.

As we look at this story, or rather, this event we see that first of all Joseph and Mary had to travel to Bethlehem at a very inconvenient time for them. Mary was about ready to have her child and that was no time to travel.

Then when they reached Bethlehem, it was overcrowded and a place to stay was at a premium. So the innkeeper gave them space in his stable. We read, in the 7th verse, "And she brought forth her first-born son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn."

Do you suppose that event had any effect on the innkeeper? We don't know for sure, but one thing is certain, and that is when visitors came looking for Him and calling Him "King of the Jews," he must have done some investigating on his own. But one person who did a real change was King Herod. He believed that his throne and his power was going to be usurped by this baby and so he had all of the babies in the area killed. This is how the birth of Jesus changed him. How about the shepherds? They were notified by angels appearing to them as they were about their common task of shepherding. Their curiosity was aroused and they came to see for themselves. And when they had seen this firsthand, we read in the 20th verse: "And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them."

They were changed, their lives would never be the same again. Sure, they went back to the humdrum existence of being nothing more than a common shepherd. But they had been privileged to be a part of something so many others were still dreaming of.

What about the so called "Wise men" or the Magi as they are identified? They came looking for a king. They were guided to ~~Bethlehem~~ Bethlehem and found a baby in a stable in a manger. Did this stop them from paying homage? In the 11th verse of the 2nd chapter of Matthew, "And when they were come into the house, they saw the young child with Mary His mother, and fell down and worshiped Him: and when they had opened their treasures, they presented unto Him gifts: gold, and frankincense, and myrrh."

They were changed because their lives had been touched by royalty. We don't know of their faith or their individual beliefs, but they came a great ~~xxx~~ distance and accepted the baby they found as "The King of the Jews."

Returning to the words of the Christian realist writing in that Scottish Church magazine, he continues:

Perhaps He was a great man ... even the greatest of us all.

But He did not last long,

He died tragically in the prime of life, despised by His enemies, misunderstood by His friends.

Surely a day of mourning would be more in place, mourning for the way we treated Him, and so many others who were "too good for this world!"

Yet Jesus did not regard Himself as an object of pity. Those who know Him best are positively addicted to joy; and His life has inspired countless songs of victory.

There is a Christmas drawing which depicts ~~xx~~ Mary holding the baby Jesus in her arms. And on the sole of ~~xxxx~~ his tiny little foot may be seen a cross.

That is what Christmas is all about. The change from a baby to a Saviour.

We can see in the words of this man that there is a change taking place in his thinking as he goes on in his narrative.

Was Jesus really God, entering into human life, coming to grips with its sin and suffering ... deliberately?

Might this have happened so that I could know that the sin of those which have hurt me, the tragic happenings which have ^e seemed so senseless can be

transformed by the presence of the same love that turned His tragedy to victory?

Might it be that the power of love which turned that life and death in to "something to sing about," can be born in my life, redeeming my life from failure?

The change which takes place is evident in anyone's life when that person can not only analyze this Christmas story, but see it for what it is. There is a modern parable about Christmas which explains this. This is how it states all of this.

Once upon a time, when the pain of mankind had become unbearable and the cry of man could be heard all the way to the throne of God, there gathered before the presence of God a congregation of the heavenly host to plead with man of behalf of their fellow pilgrims still on earth.

They met to elect the representatives of those on earth who has suffered most who out of the pain they had endured could most eloquently communicate to God man's terrible dilemma and need on earth.

"We want someone," they said, "who will explain to God what it is to be despised and hated. We want someone who can describe ~~xx~~ for God what it is to be starved, beaten, tortured, robbed, maligned and killed. We want someone who can explain to God the loneliness of man when he is rejected by his fellowman."

And so they choose a Jew.

They decided that they also needed someone to explain to God how hard it is for human beings to do the right thing, and how easily they slip into sin. So they chose, to accompany the Jew, a convict, a prostitute a liar and an unfaithful husband.

As the committee moved off toward the throne of God, a little child spoke up. "I am too young to argue with God," the child said, "but I have a question for Him. Ask God if He's ever been a child Himself." So they took the child along too. When they arrived at the throne, God listened to them patiently, and asked a question of His own: "What would you have Me do?"

They held council together and agreed that God should become ~~man~~ a man if only for a season. And the little child said, "Then first he must be a child. Let him know our dependence upon others. Let him know how it feels not to belong."

Another member of the committee spoke up and insisted that God must be a "real man" and not just a divine being in disguise. "He's not to put on His heavenly robe when He gets tired, or sick, or hurt let Him know the weight of temptation. Let Him work like the rest of us. Let Him be poor ... Let Him be thrown in with shady people and seedy publicans and ~~xxxxxx~~ super-patriots. Let Him know man's injustice.

Then someone else shouted for attention. It was not enough, he said for God to live as man lived. If He was to truly partake of man's condition, God must learn what it is like to die. After the committee had departed, God weighed the demands carefully. And then one day He appeared on earth, under exactly the conditions that man had prescribed for Him.

This is the meaning of Christmas. God has gone this way before us, loving our lives. He has clothed Himself with our lowliness to invest us with His grandeur.

Rev. Herbert Meza, quoted by Louis Cassells,
UPI Dec. 24, 1966

Christmas even changed God, for He came in the form of a human in the person of Jesus Christ. A human that we can relate to and understand God's love that much more fully. That was God's gift for you and me. What gift do we have for him?

(Illustration of little boy and liking God better than Santa Claus & reason)

In Rapid City, South Dakota a few days before Christmas a resident drove up to the gas station with his four year old son Bill. The station attendant asked, "Are you ready for Santa Claus, Bill?" Bill answered like any youngster would. The attendant asked, "Do you like Santa Claus?" "Yes," replied Bill, "but I like God better." The curious attendant asked, "Why do you like God better?" Bill said, "Because, you don't have to pay for the gifts God gives you."

No we don't have to pay for God's gifts. We cannot pay for any of them. So in return what does God really expect from us? The only possible thing is our selves. ~~In the birth of Jesus Christ, Immanuel, God with us, God gives us the meaning of Christmas and for a real change. The meaning of Christmas (the real meaning of Christmas will work a change in anyone's heart and life if he will let it. So this year, "For A Change," for a REAL CHANGE, "Try Christmas."~~

The Christian realist who wrote of Christmas giving nothin to sing about ended his essay with these words:

The Christmas hymns are beginning to throb with meaning;
One verse after another comes to life for me;
I'd never realized ~~before~~ how much they meant before
MY GOD!
I'M SINGING!

In the birth of Jesus Christ, Immanuel, God with us in the flesh, God gives us the meaning of Christmas. The real meaning of Christmas will work a change in anyone's life and heart if he will let it. So this year, "For A Change," for a REAL CHANGE, "Try Christmas."









Ralph C. Link
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Born: April 9, 1929, Pittsburgh, Pa.
Married: December 15, 1951
Wife: Shirley Margaret Neill
Born: December 8, 1930, Pittsburgh, Pa.

Children: Ralph Dale Link, born May 11, 1955, Pittsburgh, Pa.
Lloyd Alan Link, born May 28, 1958, Pittsburgh, Pa.
Nancy Lynn Link, born March 15, 1961, Butler, Pa.

SCHOOLING:

Graduated from Perry High School, Pittsburgh, Pa.
June 1947

Lay Ministry School, Penn West Conference of United
Church of Christ, September 1965 to May 1969

Commissioned Lay Minister June 1969

Lancaster Theological Seminary, Lancaster, Pa.,
September 1970

Graduated from Lancaster Theological Seminary May 1974

Ordained to Christian Ministry March 10, 1974

PASTORATES:

As Lay Minister: short term, 1 month or less in
various churches 1965 to 1967

Emlenton Lamartine Charge of United Church of Christ
1967 to 1969

Short term in various churches 1970 until Seminary
entrance July 1970

July 1970 to December 1973 Student Pastor at Trinity
Charge, New Bloomfield, Duncannon, Pa., Penn Central
Conference, United Church of Christ

December 1973 to present, St. Paul's United Church of
Christ, Butler, Pa., Penn West Conference, United
Church of Christ

PERSONAL TESTIMONY

OF

Ralph C. Link

I am the youngest of five children. I was born just prior to the onset of the Depression. Our family was very poor. My father was an alcoholic and my mother was a very religious person who was searching for the Lord. During my childhood she did her best to teach me the things of the Lord. Later in life she came to a personal relationship with Him.

I grew up in the Evangelical and Reformed Church where salvation by grace alone was not preached nor taught. I knew all about Jesus, what He did, how He lived, His miracles, His death and resurrection, but I didn't know Him personally.

My life had many ups and downs and all the while I was attending church and striving with my good works to please God. At a very low point in my life when we were deeply in debt and my wife and three children were all ill, I came to the crossroads. I watched a Billy Graham Crusade on television from some distant city and the message he preached seemed to be directed right at me. I wrestled with making that commitment to Christ, but didn't. The next afternoon and evening at work on the 4 to 12 shift I came to the conclusion that I needed to make that commitment to Christ. It seemed like there was no other choice if life was to have any meaning. That night when I came home from work at 1:00 A.M., I laid face down on the living room floor and told God that I couldn't live my life in my own strength and I accepted the gift of salvation from my Savior Jesus Christ. My life has never been the same.

Through several meaningful circumstances I was called by God to serve Him in the Christian Ministry and to help spread that wonderful message of salvation through the shed blood of Jesus Christ. What a wonderful and rewarding time it has been and I give Him all the praise for my salvation and the opportunity to serve Him.

STATEMENT OF FAITH

OF

Ralph C. Link

I believe the Bible, both the Old and New Testaments to be the inspired inerrant Word of God. I believe the Bible is the complete revelation of His will for the salvation of men and it is the final authority for the Christian faith and life.

I believe in one God, who is eternally existent in three persons: Father, Son and Holy Spirit.

I believe in the Deity of the Lord Jesus Christ that He is true God and true man. I believe that He was born of the Virgin Mary, that He lived in sinless life, that He performed the miracles recorded in Scripture, that He died on the cross as a sacrifice for our sins, that He bodily arose from the dead, that He ascended on high where He is at the right hand of Almighty God as our intercessor.

I believe in the Holy Spirit and that He comes and indwells each believer at the time of conversion. I believe that He lives in each believer to lead, to instruct, and to convict so that a believer may live a more godly life.

I believe that through the shed blood of Jesus Christ and through His resurrection, this is the only ground for justification and salvation for all who receive Him. A Lord and Savior and to such as receive Him, they are born of the Holy Spirit and become children of God.

I believe water baptism and the Lord's Supper are ordinances of the Church but are not means of salvation.

I believe in the personal and premillennial and imminent coming of the Lord Jesus Christ.

I believe in the resurrection of the dead, for the believer to resurrection of life and joy with the Lord, for the unbeliever to resurrection of judgement and everlasting punishment.